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THE  
E P I S T L E S  
AND  
THE REVELATION,

An Original Translation from the Greek;

WITH CRITICAL NOTES, AND A DISSERTATION ON THE  
AUTHENTICITY OF 1 JOHN v. 7, 8, RESPECTING  
THE THREE HEAVENLY WITNESSES.

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Τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰώνα.  
The Word of the Lord abideth for ever.

1 Peter i. 25.

L O N D O N :  
SAMUEL BAGSTER AND SONS,  
15, PATERNOSTER ROW.

M.DCCC.LVIII.



TO THE  
COUNCIL AND MEMBERS  
OF  
THE ANGLO-BIBLICAL INSTITUTE,  
THIS VOLUME,  
CONTAINING  
AN ORIGINAL TRANSLATION OF THE EPISTLES OF  
PAUL THE APOSTLE,  
WITH CRITICAL NOTES AND INTRODUCTION,  
IS, BY PERMISSION,  
RESPECTFULLY INSCRIBED AND DEDICATED,  
WITH THE BEST WISHES FOR THE PROSPERITY OF THE INSTITUTE,  
BY THEIR DEVOTED SERVANT,  
AND HONOURED ASSOCIATE,  
THE AUTHOR.

LONDON, *August*, 1854.

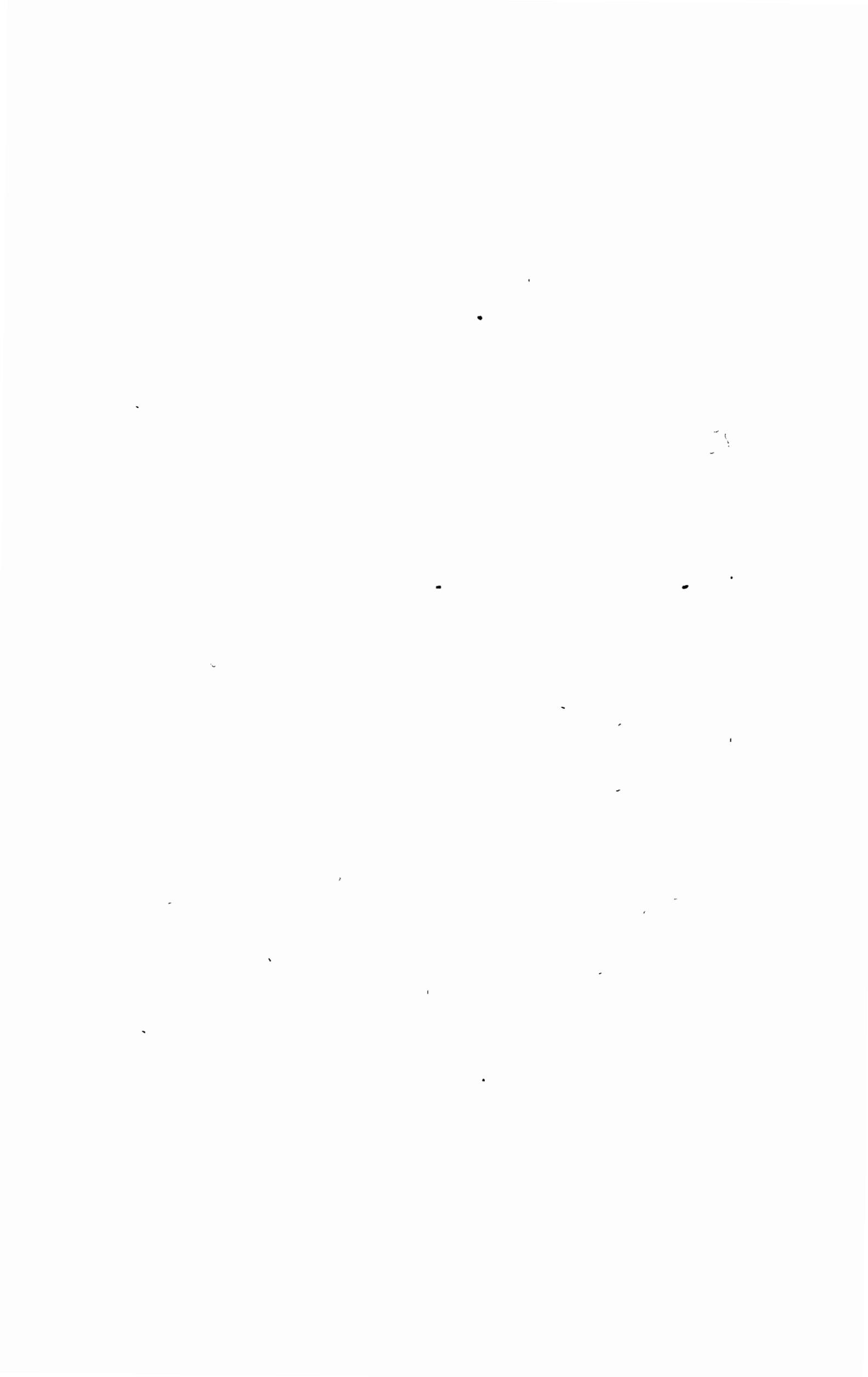


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## INTRODUCTION.

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To the earnest reader of the Epistles of Paul, in the received translation, it is almost superfluous to offer any reasons for undertaking the present work. Such a person has long felt the need of every help available for attaining a clear and comprehensive knowledge of the Apostle's diction and meaning. Hence, notes and comments have been multiplied, and are resorted to by those who wish to understand this portion of the Inspired Record, replete with acknowledged difficulties, both in the style and the sense.

The received translation has now been in vogue, without any material revision, nearly two centuries and a half; and bears the evident marks of antiquity, in many forms of expression now obsolete, or merely vulgar; and, hence, either obscure or offensive. That translation was undertaken, about fifty years after the Genevan, which was highly popular; and yet, in that short period, it was thought desirable to revise the translation. Much more then is it probable that now, that very translation, after so long a period as nearly two hundred and fifty years, should require much revision and adaptation to the present state of our language. This alone, if properly executed, would remove much of the difficulty in the way of the mere English reader.

But this amount of revision is not sufficient to clear up many sentences and passages of Paul's Epistles. The fault which prevails in most of the European versions of the Scriptures is, that they adhere too rigidly to the letter of the text; and thus translate the words, without expressing the sense. Herein they follow the example of the Latin Vulgate, which aims at rendering the Greek original word for word. Doubtless this mode of translating proceeded from a desire to preserve the very form and character of inspiration contained in the original text. In translation, however, the inspiration does not consist in the equivalent *words*, but in the equivalent *sense*; and this sense must be expressed in terms familiar to the reader in his vernacular tongue. This is the difficulty. To translate word for word, it is obvious, presents no difficulty, except in the case of a few rare terms. But, to give the equivalent idiom, and the just sense—this is the work to be done. And it is, indeed, a labour,—one which demands great patience, unwearyed diligence, long experience, close and concentrated attention, and a supreme love of truth; beside the intellectual qualifications necessarily presupposed. Of these remarks it were not difficult to adduce pertinent illustrations from the present volume: but the reader will soon perceive and feel their truth, as he proceeds with its perusal.

Divine truth of the highest moment, as revealed by the Holy Spirit to the Apostle Paul, has been communicated to us in the form of letters, or, as we usually call them, Epistles. Now, in reading a letter, we very naturally proceed from the beginning to the end, with a view to ascertain the particular purpose for which it was written: nor do we like to be interrupted in the reading: obscurity of expression, illegible writing, and such impediments, much diminish the pleasure and the profit of the perusal. Such disadvantages, however, attend the ordinary reading of the letters

of our Apostle: they have been so manipulated by translators, editors, and printers, that they are not readable *as letters*: indeed, they are seldom regarded as such by the majority of readers; but, being arbitrarily broken up into fragments of larger or smaller portions, for convenience of reference, are treated as so many isolated and almost independent, not to say inconsequent, propositions, for theological and professional purposes.

The aim of the present work is, therefore, to place before the English reader the letters of the Apostle, as nearly as possible in the same form as that of the originals addressed to the primitive believers: it is to put the English reader in the same condition as the Ephesian, or the Thessalonican, or the Roman, or the Philippians, who certainly received the Apostle's letter as a letter, and read it as a letter ought to be read, throughout and continuously; not a sentence or two to-day, and another to-morrow, and the rest after the others are nearly forgotten; so as to miss the general sense and scope of the letter, and to lose altogether the thread of the composition. With such treatment no wonder the Epistles of Paul are so generally complained of as difficult to be understood; and as disjointed and unreadable: the letters of any other Greek writer, so treated, would be liable to the same misapprehension and censure; and, whatever their supposed importance, could never become popular: whereas the original letters of our Apostle were addressed mostly to congregations of the people; and they were read by them or to them, with infinite advantage: they may be truly described as having been popular in many countries, and for several centuries. That they are not so now, is not the fault of the composition, but of the treatment which they have undergone by interpreters and others.

The popularity of the Epistles of Paul is not, however, likely to be equal to that of the historical portions of sacred Scripture,

under any other circumstances than those of the parties to whom they were originally addressed. They who are in earnest about "*the way of salvation*,"—and especially if liable to any suffering or loss on account of their open profession of faith,—are the only parties by whom these apostolic letters are likely to be cherished and esteemed. They who read the Scriptures as a task, or as a merit, or as an amusement, will always choose the historical portions for their subject, and leave the *dry part* to others.

It is, therefore, for that serious and earnest class of Biblical readers, who are solicitous to understand the sublime truths of the gospel, as revealed by the medium of these letters of the extraordinary and inspired "Apostle of the Gentiles," that this translation was more particularly undertaken. The author first felt the want of such a work for himself; and he felt what thousands also, at the present moment feel, and in vain seek, in notes, comments, and illustrations,—the readable letters of the Apostle, continuously, as letters should be read, without impediment, weariness, or hesitation.

That the letters of Paul contain many difficulties, from the nature of the topics to which they relate, must always be admitted. But for that very reason there should be no additional difficulties, to embarrass the reader unnecessarily. When all, which is not thus intrinsically difficult, is understood clearly, the student will be more able and disposed to make the real difficulties the object of his particular and close attention.

After all, however, the Epistles of Paul ought to be popular among all who have any pretensions to good taste and high sentiment. They are exquisite letters, opening out the inmost recesses of a mind the most accurate and comprehensive, and evincing the most wise and cogent reason, united with a heart full of tender, and affectionate, and self-denying friendship, not

refusing even to be “poured out as a sacrificial libation” in the service of his Master and of his friends.

If the reader of this volume feel as the translator does, he will not be able to discontinue the reading of any one letter of it, until he arrive at the conclusion. There is a romantic charm in every one of them. Each has some sublime topic peculiar to itself, which creates a special interest in the mind; and every one contains much which appeals to the heart and the conscience of the reader.

The Epistles of Paul should be read with a knowledge of the incidents of his life, in order to enjoy, as well as to understand and appreciate, their contents.

With this view, as well as to indicate the chronological order of the Epistles, a brief itinerary of the Apostle's ministry will be found prefixed.

The indispensable qualities of a translation of Holy Scripture are, that it should be *faithful*, *perspicuous*, and *unbiased*. By this test must the present work be tried. It is to be wished that a much greater number of professing Christians were acquainted, to such an extent, with the Hebrew, or at least with the Greek Scriptures, that the fidelity of this or any other translation might be ascertained by a considerable amount of public opinion, unfettered by professional, commercial, or individual interests and prejudices. Those Biblical readers, however, who are in the habit of consulting the other European versions of the Scripture, particularly the French and the German, possess in some degree the ability to form an opinion in respect to the point of fidelity to the original.

The versions of Luther and De Wette will very fairly represent the German sense of fidelity: those of De Sacy, Martin, and Beausobre, the French mind on this point. One consideration,

however, is to be taken into this account, and it is of considerable importance in the question. All these versions, and most others, also, of the European family, partake of the character, and are under the influence of the Latin Vulgate. Their fidelity, therefore, to a great extent, depends on the fidelity of Jerome and his editors. Now, the character of that version is servility to the letter; doubtless from the laudable apprehension of losing any particle of the inspiration. Hence this ancient version, like the Septuagint, is invaluable to the Biblical critic; but is, by no means, to be adopted as a model for modern translators; and much less to be employed as the principal, or, as in the case of Wiclif and others, the sole medium of rendering the sense of the original. That is only to translate a translation; and, if all is to depend on the knowledge, and fidelity, and ability of Jerome, or any other individual translator before or after him, we are delivered over to all his errors and prejudices, and become exposed to endless conflicts of theological and ecclesiastical controversy.

The Latin Vulgate, therefore, is to be employed only as an ancient *verbal* translation, and not as an inspired authority; except so far as the sense is that of the original text. Its antiquity is no security against error, unskilfulness, or improper bias; and its merit, as a translation, must stand entirely on its fidelity to the sense and its perspicuity, the same as every other version.

So much needs not to be said of this version in particular, had not certain parties chosen to exalt this Latin translation, not only above every other, but even to assert that it is of equal authority—nay, some have even dared to say, that it is of superior authority—to the Greek original. Such assertions, indeed, are available only with ignorant and enslaved minds; but, nevertheless, even the learned have, in fact, admitted too much of their influence, in respect to Biblical interpretation.

So much, then, for *fidelity* in translating.

Next to fidelity in ascertaining and giving the sense of the inspired original, must be ranked *perspicuity* of expression. The reader ought not to be embarrassed and hindered by foreign idioms, by obsolete or recondite terms, or by ambiguous and questionable meanings. The particles of transition and connexion must especially be made precise and clear. In the diction of our Apostle, this point is of prime importance to the perspicuity of a translation; and it is one which will be found to have occupied very much attention in the following work. If the reader should meet with some sentences conveying a meaning which is new to him, and different from the common version, he must attribute it usually to the necessity of a *metaphrase*, for the sake of perspicuity. By metaphrase, however, let it be understood, there is no amplification or exposition as in the paraphrastic mode, for which such a translator as *De Sacy*, in French, is distinguished. The metaphrase merely expresses in English idiom a sentence, which, if rendered literally from the Greek, would be either unintelligible, or convey a wrong meaning. So that there is no compromise with fidelity in such cases; but, on the contrary, it is a homage to that paramount quality, in dealing with Divine truth.

In respect to the third essential quality of a scripture version—*an unbiassed mind* in the translator—it is almost entirely included in the previous qualities of fidelity and perspicuity: for, if the translator have faithfully and clearly given the sense, he must have been free from any improper bias, arising from education, connexion, interest, or peculiar opinions. He may admire and revere the truths which he interprets into his native language; and the more he does so, the more security is there for his fidelity in his work: but this “*love of the truth*” is not to be termed a bias,

or a prejudice, in the sense referred to: it is rather to be regarded as a merit and a virtue, claiming the confidence and the esteem of the reader. And he will soon perceive by attentive perusal, whether any improper bias prevails in the mind of the translator. It is a work of fearful responsibility which he has undertaken. He may direct or he may mislead a precious soul: he may instruct and confirm, or he may pervert and unsettle the mind of an inquirer: he may close an old controversy, or he may open a new one: he may do honour to the Holy Spirit and the inspired writers, or he may expose them to scorn and contempt from the adversary. One who engages in his work with such a sense of the importance and the responsibility of his undertaking, will, at least, endeavour to be free from any improper bias, which may cause him to deflect from the most sacred regard to the exact and faithful sense of the inspired writings.

If more than *forty years* of study and ministration in the Holy Scriptures, and *seven years* of unremitting application to this translation of Paul's Epistles, collating it with upward of thirty versions in various languages, ancient and modern, word for word, and sentence for sentence, in solitude, without any one either to assist or to hinder, much less to influence;—if this be any evidence of a sense of the importance of the work, and of the responsibility connected with it, the author can say with truth, that such are the circumstances under which this translation appears before the reader. Under the persuasion that he will derive both pleasure and instruction from the attentive study of these Divine Epistles, the reader is intreated on his part, also, to consider *his* responsibility in the use he may make of a production which is intended wholly for his spiritual welfare, and for the honour and glory of the Eternal Majesty of heaven and earth, the only source of truth, and wisdom, and happiness, to whom,

for these inspirations of the Holy Spirit, be everlasting praise and thanksgiving, through our Lord and Saviour, Jesus Christ ! Amen !

To the learned critical reader, it is proper that some information should be given, respecting several points involved in the execution of this work. The first question will be, What *Greek text* has been employed ?

I. Not being satisfied with any one critical edition as a standard text, I have felt obliged to use several editions, and from them to select such readings as vary from the *Textus Receptus*, according to the evidence, as I could collect it, for that which seemed preferable; rigidly adhering, in every instance, to the evidence, without resorting to conjecture. For this purpose I read Griesbach, Scholz, and Tischendorf, constantly; and occasionally consulted Mill, Kuster, Bengelius, Knapp, Vater, Lachmann, Hahne, Bloomfield, and others. In the critical notes on the margin of the translation will usually be found the reasons for any particular variation.

II. The method adopted in translating, was, first to render the Greek as accurately as possible into English, without reference to any existing version; and then to read carefully those versions of which a list will be appended to this preface, noting in writing every material word or phrase. From this extensive collation, comprising upward of thirty versions, ancient and modern, such selections were made and adopted as appeared to me preferable to my own version, judging that with the most impartial eye; but often gratified to find that it coincided, sometimes to the letter, with that of some distinguished scholar, in places requiring idiomatic alterations. The labour of this very extensive collation and critical revision, has been the principal burden of the work; but I did not think myself exonerated from it, in

venturing to publish an original translation of the Epistles of Paul. Perhaps it should rather be termed an independent translation, than an original one; for, of course, much of it will be found extant in the works of others who have laboured in the same field. To a considerable extent, however, it may properly be termed original, as I have found reason to differ from some names of great celebrity, and to render some passages, I hope, with perspicuity and truth not so rendered before.

One such passage of great importance may be here adduced in vindication of this claim. In Rom. xi. 15, the common version is thus:—“*For, if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*” My version runs thus:—“*For, if their rejecting be the reconciling of the world, what is their receiving, but life from the dead?*” On a reference to the context it will be apparent, that the rejecting, *ἀποβλημα*, and the receiving, *προσληψις* cannot be the acts of God, but must be the acts of the Israelites, to whom the proffered salvation by Jesus, as the Messiah, is first addressed, according to the Apostle’s plain declaration in the former parts of the Epistle. Hence, in the beginning of chap. xi., the Apostle asks:—“*Hath God then put away, ἀπωσατο, his people?—Far from it! For I also am an Israelite, of Abraham’s blood, of the tribe of Benjamin. God hath not put away his people whom he formerly acknowledged.*” The common version renders the words *ἀπωσατο* and *ἀποβλημα*, both, by the terms “*cast away,*” and “*the casting away*”; and thus there is an evident contradiction between the first verse and the fifteenth verse. The Apostle is made to say, in the first verse, that “*God has NOT cast away his people*”; and then, in the fifteenth verse, he is made to represent God as having “*cast them away,*” or as about to do so, with an ultimate view to “*receiving them*” back again.

But all the statements, the arguments, and the appeals of the Apostle in the Epistle are based on the great fact, that the salvation of Jesus, Messiah, was proffered, "*first to the Jew, and then to the Gentile*": and the burden of receiving or rejecting it, was laid on the Jew. If he rejected it, then it was proffered to the Gentile; but if he received it, he was as one raised from the dead, having a new spiritual life. As many of the Jews, however, actually rejected the gospel, by which means salvation was preached to the Gentiles, and many of them received it, the Apostle guards them against improper exultation in their privileges, and especially against any contemptuous or cruel treatment of the Jew, on account of his disbelief in Jesus, as Messiah; and asserts the rights and privileges of the Jews in the blessings of salvation under the beautiful imagery of the olive-tree and the graft. Surely, he says, they shall be "*grafted into their own olive-tree*" by faith in Jesus, "*unless they persist in disbelief.*" This is a condition, however, on which the salvation of every individual Gentile depends, just as much as that of every individual Jew.

But, to leave the context and the argument, the phrases *ἡ αποβολὴ αὐτῶν*, and *ἡ προσληψὺς* are not grammatically rendered by, "*the casting away of them,*" and "*the receiving of them,*" in the common version. One would suppose, that the Greek form were a participle governing its own case; whereas, it is merely the substantive in the possessive case, and should clearly be rendered "*their casting away,*" or "*rejecting*"; and, by ellipsis, "*their receiving*"; evidently referring to the act of the Jews: if it had reference to the act of God, it would have been *αὐτοῦ*, *his* "*casting away*" or "*rejecting*," and *his* "*receiving*."

Beside, the common version inserts the *future* tense as making the act referred to, something distant: whereas, the Apostle is

speaking of the *present* time. He wishes to “rouse his kindred to jealousy, that he may save some of them”; and he argues that this may be expected, because they are “branches” of the sacred “olive-tree” of Israel.

If, however, it be contended that the common version may be taken to mean the act of the Jew, and not that of God, it is so ambiguously expressed, that not one reader in a thousand would take it in that sense: “*the casting away of them,*” for “*their casting away,*” is not, to say the least, a rendering of the Greek which should be left to bewilder the unlearned, nor to serve as an authority for promulgating a doctrine which Scripture does not warrant.

In the important matter of perspicuity, I would further call the attention of the learned reader to the rendering of the particle *yap*, which so frequently occurs in the Epistles of Paul. By making it illative, so generally, in the common version, where it is merely concessive or emphatic, an inconsequence in the propositions is frequently produced. This fault might have been avoided, had the translators been aware of the radical idea of *yap*, which, according to the explanation of the learned Dr. John Jones, in his Lexicon, is derived from the Persian kar-dan, *to do*. “Hence,” he says, “the primary notion of *yap* is, *in fact, indeed, truly.*” The illative sense is secondary, just as *επγω*, “*in fact,*” means, in Latin, (*ergo*) “*therefore.*” The whole disquisition of the lexicographer on the word, is most worthy of attentive regard. Under the guidance of this light, much perspicuity has been thrown into the Apostle’s diction, in the following translation; and the sequence of argument more frequently becomes apparent; so that the composition may be read continuously, the thread of the subject followed, and the whole much better understood and enjoyed.

For other similar matters relative to the critical interpretation of these Epistles, it is requisite only to refer to the notes which will be found in the margin, when occasion demands some reason or explanation.

III. It is, however, proper to give the reasons for my translation of some important words. Of this number is the word *BAPTIZΩ*, and its cognates. When it refers to an ecclesiastical rite, I have adopted the terms “baptize” and “baptism,” as having now become household English words, though used in a different sense by different parties. Beside, I know of no English term which will express the full meaning of the original, when it relates to the religious rite. When it refers to ordinary acts, as in Mark vii. 4, *εαν μη βαπτισωνται—βαπτισμος ποτηριων, κ. τ. λ.* it may very properly be rendered as in the common version, “washing.” But the mere washing of a person in the religious rite is not the whole of the performance: it must be accompanied by some form of words indicative of the purpose, the motive, the doctrine, the authority of the rite: without something of this kind, the mere washing, or sprinkling, or immersing, or pouring, as the case may be, is not the just equivalent for *βαπτισμα*, though it is for *βαπτισμος*.

### *EKKΛΗΣΙΑ.*

Another important word must also be noticed—the term *εκκλησια*. This word must have been used by Paul in the same sense, or nearly so, with that of the Greeks in general. There can be no doubt respecting its meaning at Athens or at Ephesus in the time of Paul. An Athenian *εκκλησια* was an assembly or convocation of the citizens, meeting at stated times, for the

transaction of their civil or religious affairs; and it was composed of citizens alone, having their acknowledged rights and privileges of speaking and voting.

The Apostle must also have had in view the קהֵל of the Hebrews, which, in the LXX. is uniformly rendered by the word *εκκλησια*, which Trommius interprets by the terms, *congregatio*, *coetus evocatus*, and which in our common version is rendered by the words “*congregation*,” and “*assembly*,” as in Deut. xviii. 6, xxiii. 1, *et al.* Hence, either of these terms is proper for translating the word *εκκλησια* in Paul’s Epistles. It is thus rendered by Tyndale and by Cranmer in their versions, and so remained, till the English exiles at Geneva altered it into “church” in their translation. The change from the clear to the obscure was ordered by King James to be continued in the version made by his authority, and has thus remained for two centuries and a half the occasion of much ecclesiastical bickering, and much popular prejudice, misunderstanding, and error.

The reason given by the king for this peremptory order was, that it is “an old ecclesiastical word.” This might be a very good reason for the composers of a liturgy, or a creed, or articles of faith; but is surely out of place, when made to influence a version of the Holy Scripture; and the servility which could comply with such an injunction, disqualifies any one for the responsible office of a faithful translator of the Divine oracles.

But, even the reason assigned is of a very questionable character. Nothing would appear to constitute it “an old ecclesiastical word,” but that Wiclit in his version had employed the word “chirche” for *εκκλησια*. That circumstance, however, does not make it an ecclesiastical word; nor does Wiclit himself seem to have so regarded it; for in Acts xix. he renders *εκκλη-*

*σια* by the same word, though evidently referring to a *civil* assembly. “It shall be determined,” he says, “in a lawful *chirche*.” Why did King James’s translators not herein follow Wiclif? Clearly, because they saw the inconsistency of the word “church” with the *εκκλησια* referred to. They therefore translated the word properly, in that passage, by the term “assembly”; whereby they betrayed their conviction that the term *εκκλησια* itself is not an essentially ecclesiastical word; and if it might properly be rendered “assembly” in Acts xix., so might it have been in every other place where it occurs: and so, no doubt, they would have done, if they had not been “afraid of the king’s commandment,” or subject to the control of a particular ecclesiastical authority.

Persons under such a bias or restraint are clearly unfit for the office of conscientious and faithful interpreters of the “words of the Holy Spirit.” They are the mere servile agents and instruments of a designing policy, calculated to perpetuate the gloom and the prejudices of bygone ages of darkness, superstition, and priestcraft.

Tyndale is the model for a translator of Holy Scripture, who was a martyr to his zeal for true interpretation, and for the emancipation of his countrymen from the jargon and the bondage of “old ecclesiastical words,” which, as he says, were used by artful priests and others as “*juggling terms*” to mystify and mislead the poor, ignorant, unsuspecting multitude.

We hope, however, the days of such chicanery with the Word of God are now numbered: and that Bible readers will be satisfied with nothing less than clear and intelligible translations of Scripture; the value of which they will instantly appreciate, on a comparison with those which they long groaned over, as so obscure, and uncertain, and contradictory, as to drive them to

English commentaries, which leave them, too often, in greater perplexity than ever.

As the word “*church*” will not be found in my translation, but always “*congregation*” or “*assembly*,” for the word *εκκλησια*, the reader will never be at a loss to know what is meant; whereas, if he found “*church*” he would be distracted by five or six different senses which he would have to choose from, according to his knowledge, or his predilections. No translator should leave his reader in this situation, if he can avoid it: and, in this case, nothing is easier. Nor would so much have been said on the subject, but that it is desirable to anticipate the clamour which interested parties will always raise against the loss of their very useful and convenient rallying points. These times, however, are favourable for the exhibition of TRUTH, and the screaming birds of darkness will have to betake themselves to their own regions,—where let them roost and slumber through a very long night, undisturbed,—while the glorious “Sun of righteousness” arises upon a benighted world “with healing in his wings!”

*ΜΕΣΣΙΑΣ—ΧΡΙΣΤΟΣ.*

‘*O ΜΕΣΣΙΑΣ—O ΧΡΙΣΤΟΣ.*

Of these terms *Mεσσιας* has the precedence in point of time, as is evident from the words of Andrew to his brother Simon, John i. 42, *ἔνρηκαμεν τον μεσσιαν*. The evangelist quotes the very term used on the occasion, though he immediately translates it, for the benefit of his Greek reader. Those disciples who spoke of the Messiah, were of Galilee, and they doubtless referred to him as expected there, under that very name. The same may be said of Samaria; as we find the Samaritan woman making use

of the same word, when she said to Jesus at the well, *οιδα ὅτι Μεσσιας ερχεται*. The translation of the term follows as before. But, in the Peschito Syriac, the clauses of translation are omitted, as being needless for the Syrian reader, who always finds **مسيح** where, in the original, there is **Χριστος**.

As Christianity commenced among the Hebrew Jews, the term **מישיח**, or **משיחא**, was of course applied to Jesus as being their expected Saviour. It was this profession which distinguished them from the other Jews of Judaea, who did not believe that Jesus was the Messiah. This distinction was not, however, marked by any particular term, for a considerable period after the fellowship of the disciples had been established. They were called “brethren,” “disciples,” “saints,” “believers,” among both the Hebrew and the Hellenist Jews. But a distinctive appellation arose among the Hellenists, who had in use the term **Χριστος**, corresponding to **מישיחא** of their Aramaean brethren. They carried the gospel by way of Phoenicia and Cyprus to Antioch, and commenced their mission there among the Greeks, as speaking their language. Great success followed: a large congregation was formed, and Barnabas fetched Saul from Tarsus to assist in the work. The two Apostles, it is said, ministered there a whole year, *Και διδαξαι οχλον ικανον, χρηματισαι τε πρωτον εν Αντιοχεια, τους μαθητας Χριστιανους*; which may be translated, “And taught a great multitude, and denominated the disciples CHRISTIANS, for the first time, in Antioch.”

Now, there was a good reason for giving the disciples this denomination. Paul and Barnabas taught that Jesus was the Messiah, or, in Hellenist phrase, that Jesus was “the Christ.” This was their grand theme. In every sentence of their teaching the term **Χριστος** met the ear. The disciples conversed only about **Χριστος**. All their efforts were directed to the conversion

of their relatives, friends, and neighbours, to believe in **Xριστος**. What name, then, would be so natural or so appropriate to such persons, as **Xριστιανοι**? By this denomination they became known to the Hellenist Jews, at once to be believers in Jesus as the Messiah: the term would suggest to them that these were of the sect of the *Messianites*. And the disciples themselves could have had no other idea of the term; for as they were at first Hellenist Jews, they meant by **Xριστος**, what the Hebrew Jews meant by **מָשִׁיחַ**, the anointed prophet, priest, and king, their Lord and Saviour, Jesus, who had become incarnate, lived and died for their redemption.

All these considerations must be taken into account in reading the Epistles of Paul, which are distinguished by the constant use of the terms **Xριστος** and **ὁ Xριστος**. These terms were well understood, and definite ideas were attached to them by the readers of his Epistles.

Not so with the English reader. Those terms, “Christ,” and “the Christ,” are taken only as the proper name of the person called usually “our Saviour.” Though the article is somewhat embarrassing, and apparently superfluous; therefore passed over.

Such, however, ought not to be the condition of the English reader of Paul’s Epistles, with which I am more particularly concerned. He ought to have the same idea of these terms as the Greek reader had, to whom they were originally addressed.

But, how is this to be managed in a translation? If we translate the terms, we must say, “Jesus anointed,” for “Jesus Christ”; “Our Lord Jesus anointed,” for “our Lord Jesus Christ”; “Anointed is the end of the law to every believer,” for, “Christ is the end,” etc.: and so on, through the whole.

Now, while such a translation gave a just idea to the Hellenist Jew, because he connected it with the Hebrew origin relative to

the Messiah, and knew that “Jesus the anointed,” meant Jesus the Saviour foretold by the prophets, yet this translation, which is the only one I know of suitable to the terms, would leave the English reader in obscurity and difficulty.

I have, therefore, not translated, usually, the terms **Xριστός** and **ὁ Χριστός**.

But I have made one exception in the Epistle to the Ephesians: in that I have frequently rendered **Xριστός** and **ὁ Χριστός** by “Messiah” and “the Messiah”: the reason for this deviation is, that the principal topic of that Epistle is, the union of the Jew and the Gentile as “*one new man*” in the person of Messiah.

The Apostle seems to have disclosed to the Ephesians, first of all, this great “secret” of the Divine mercy to the world, in the abolition of all those distinctions among men, which keep them in a state of alienation and hostility to each other. It seems probable that, during his long course of ministrations at Ephesus, he had much insisted on this great point; and that it was this doctrine which so much exasperated the Jews of Asia against him. There he suffered the most violent persecutions from them; and they, at last, raised the tumult in the temple of Jerusalem, when he was seized by them, and finally placed in the hands of the Roman authorities.

In order, therefore, to show more forcibly the bearing of the doctrine of the “*one new man*” in Jesus as Messiah, I have used that term instead of “Christ.” One passage will be sufficient to illustrate the propriety, or rather the necessity for so doing. The Apostle, in ch. iii. 1—7, says:—

“It is on this account, I Paul, am the prisoner of Christ Jesus for you of the Gentiles: as, indeed, you heard the administration of the grace of God which was given to me for you, that, by

revelation the secret was made known to me, as I have just now said in brief; on reading which, you may be able to perceive my insight into the secret of the MESSIAH, which, in other generations, has not been divulged to the sons of men, as it has now been disclosed to his holy apostles and prophets by the Spirit;—that the Gentiles are co-hereditary, and incorporate, and associate in his promise in the MESSIAH, through the Gospel."

The English reader will here be at no loss to understand who and what is meant by "THE MESSIAH." Every one knows that this is the great personage expected by the Jews as their prince and their deliverer. But how few Christians regard Jesus as the Messiah, in whom they have an equal interest with the Jew! They seem to acquiesce in the old distinction of Jew and Gentile, and to allow the claim of the Jew to an exclusive hope in the Messiah, as if he had not yet appeared.

It seemed necessary, therefore, in this case, at least, to bring prominently before the English reader the term which would disabuse him of his prejudices, arising from conventional terms and habits of thought on this subject: and, when once enlightened in it, he will naturally apply his knowledge to other parts of the Epistles, and will learn to think of the name of Jesus, and of his office and character, according to the intention of the inspired writer, and not use the term "CHRIST," with that familiarity which is too common even among the best informed.

### *ΕΠΙΣΚΟΠΟΣ—ΔΙΑΚΟΝΟΣ.*

As to the literal signification of these terms, there can be no doubt; and the translator might, at once, render the one "*over-seer,*" and the other "*attendant,*" or "*assistant.*" But here authority steps in and says: "No, they must not be translated:

they are old ecclesiastical words, and their interpretation must be left entirely to the church." A translator subject to such dictation and control is no longer a translator, but a servile instrument of a party; whereas, he ought to be superior to all such considerations, as responsible only in such a work to Him who has said, "The word I have spoken to you shall judge you in the last day."

In this version, therefore, the terms in question are translated according to their natural and proper sense.

If the authority of precedent be required, that we have in the oldest version extant, the Peschito Syriac, which uniformly renders *επισκοπος* by ~~πατέρ~~, and *διακονος* by ~~πατέρ~~. And surely this authority is equal to that of the Latin Vulgate, which has left the terms untranslated; unless we are to bow to the authority of the "Roman church" in this matter, which is, of course, to bow to it in all matters, according to its peculiar claims. As I feel perfectly free, however, from any such obligation, I have pursued my duty as a translator, responsible only to "God, the judge of all," though sensible of great liability to error in judgment, and, consequently, amenable to the tribunal of a just and candid criticism, for the correction of faults and errors, as proved by the established principles of sound philology. Let the commentator and the theologian perform their duties according to their own sense of responsibility, and let the whole be referred to the Great Master and Lord of us all, who will judge his servants righteously, and "give to every one as he shall find his work to be."

If, however, my translation of these terms be questioned on either philological or theological grounds, I beg to refer the demurrer to a dissertation of mine, entitled, "*Διακονος*, an Inquiry into the Signification of the Name and Office of Deacon," published in 1848, under the assumed name of "Epaphras."

## NOTE.

If the reader of this translation should be so much satisfied as to wish that other portions of Scripture were translated in a similar manner, it may be gratifying to him to know that the Evangelical Pentateuch, consisting of the four Gospels and the Acts of the Apostles, is now in the course of preparation by a learned friend of the author, whose name will secure for his translation the esteem and respect of all Biblical scholars at home and abroad.

The volume thus preparing for publication will correspond in form, as well as in plan, to this volume of the Epistles of Paul, and will thus far go toward the completion of the New Testament on similar principles of translation.

The author hopes for this completion by those properly qualified for the work. Of such persons, however, few in number as they are, there are still fewer who are either disposed or at leisure to undertake it: but the author has some presentiment that the two volumes, containing the Gospels, the Acts, and the Pauline Epistles, will eventually be joined by a third, containing the remaining Epistles and the Revelation.

*London, 21st August, 1854.*

VERSIONS OF THE EPISTLES COLLATED  
FOR THIS TRANSLATION.

The Peschito Syriac.

**LATIN.** Jerome in the Codex Amiatinus.

Clementine edition, by Dr. Fleck.

Erasmus.

Tremellius.

Beza.

Castellio.

**FRENCH.** De Sacy.

Martin.

Le Clerc.

Ostervald.

Beausobre.

Lausanne (1839).

**ITALIAN.** Diodati.

**SPANISH.** Original version—British and Foreign Bible Society.

**GERMAN.** Luther.

De Wette.

Olshausen (Romans).

**ENGLISH.** Wiclid.

Tyndale.

Cranmer.

Geneva.

Rhemish.

Authorised.

Doddridge.

Wakefield.

} In the English Hexapla  
(Bagster and Sons).

ENGLISH. M'Knight.  
Haweis.  
Stuart (Romans and Hebrews).  
Walford (Romans).  
Sharpe.  
Boothroyd.  
Morton—unpublished ; being the original MS. of that late distinguished scholar, formerly missionary in Bengal.

Whitby, Bloomfield, and various other Biblical critics have been continually consulted.

ITINERARY  
OF THE  
APOSTLE PAUL'S MINISTRY.

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- Acts ix. At Damascus he commenced his ministry immediately after his conversion.
- Gal. i. 17. After some time, he was persecuted and fled into Arabia, but returned to Damascus, and at the end of three years from his conversion, went to Jerusalem, where he stayed fifteen days.
- Acts ix. At Jerusalem his zeal for the gospel provoked persecution, and he departed to Caesarea, and from thence went to Tarsus.
- xi. 25. Remained some time at Tarsus, from whence Barnabas brought him to Antioch, where he ministered one year.
29. Went with Barnabas to Jerusalem, as a deputation from the brethren of Antioch, with a contribution for the poor saints. Took with him Titus, a Greek convert.
- xii. 25. Returned to Antioch with Barnabas and John Mark.
- xiii. Sent by the brethren at Antioch with Barnabas on a mission to *passim*. Asia Minor: their course was to Seleucia; Cyprus, from Salamis to Paphos; Perga in Pamphylia, where John Mark returned to Jerusalem; Antioch in Pisidia, where he stayed at least several weeks; but, being persecuted, proceeded to Iconium, which, after some time, he left from the same cause, and went to Lystra, Derbe, and the surrounding country.
- xiv. Making a circuit of the towns visited, he returned to Antioch, *passim*. and passing through Pamphylia and Pisidia to Perga and Attalia, he reached Antioch in Syria, where he remained a long time.
- xv. 2. On the dispute at Antioch about circumcision, Paul and Barnabas, with others, were deputed to the brethren at Jerusalem to obtain their opinion and decision; preaching the gospel in Phoenice and Samaria on their way.

- Acts xv. 22. Returned to Antioch with the decision, accompanied by Judas, Barnabas, and Silas.
36. After some days, Paul, separating from Barnabas, went with Silas through Syria and Cilicia, strengthening the disciples. Arrived at Derbe and Lystra, where he met with Timothy, and went through the cities of that region, delivering the decision of the brethren at Jerusalem respecting circumcision.
- xvi. 6. Went through Phrygia and Galatia, and direct by Mysia to Troas.
11. By a vision directed to go from Troas to Neapolis and Philippi. After some time there, on being persecuted, left for Amphipolis and Apollonia, and came to Thessalonica.
- xvii. 10. After some weeks, being persecuted there, he went to Beroea and preached successfully.
14. Followed by the zealots from Thessalonica, he was sent by the brethren to Athens; leaving Silas and Timothy at Beroea,
16. with directions to come to him as soon as possible. While waiting for them at Athens, he disputed with the philosophers and spoke in the Areopagus.
- xviii. 1. Left Athens and came to Corinth, where he found Aquila and Priscilla, lately arrived from Rome, by the edict of Claudius against the Jews.
4. Ministered at Corinth a year and six months. Silas and Timothy came to him here from Macedonia.
- [The First Epistle to the Thessalonians written here probably soon after their return; and the Second not long afterward. Also that to the Galatians.]
18. Left for Syria with Priscilla and Aquila, and came for the first time to Ephesus, where he was well received by the Jews, who wished him to remain; but he declined, promising however to return to them, and sailed to Caesarea, probably by way of Crete, leaving Titus there to complete the mission.
22. After a short stay at Caesarea he went to Antioch, where he stayed some time, and proceeded to Galatia and Phrygia to strengthen the disciples.
- [In this interval Apollos arrived from Alexandria at Ephesus, and was recommended to the brethren at Corinth by Aquila and Priscilla.]
- xix. 1. Paul came from the upper regions of Asia Minor to Ephesus, the second time; where he disputed in the synagogues three months, and afterward continued his ministry in the school of Tyrannus two years; so that all Asia heard the word, and

special miracles were performed by Paul, great success following.

[Wrote his First Epistle to the Corinthians during this period : and probably that to Titus.]

Acts xix. 21. Here he planned an extensive journey from Ephesus to Macedonia, Achaia, Jerusalem, and Spain, taking Rome in his way. He therefore sent off Timothy and Erastus to Macedonia ; and after the riot about Diana, he went thither himself.

[From Macedonia or Thessaly he probably wrote the Second Epistle to the Corinthians.]

xx. 2. After a progress through Macedonia he came into Greece ; stayed there three months, and completed his collections for the poor brethren of Judaea.

[During this journey he probably wrote the Epistle to the Romans.]

When about to sail for Syria, he was prevented by a plot to take him by force : he therefore returned to Macedonia, accompanied by Sopater of Beroea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. On arriving at Philippi, these went before him to Troas ; while Paul, and now with him Luke, remained at Philippi over the time of the passover, and, in about a fortnight, they reached Troas. Here they stayed one week, and then set sail for Assos, leaving Paul to reach that place by land. There he embarked with his company on their arrival, and all sailed away for Chios, Samos, Trogylgium and Miletus ; Paul intending to be at Jerusalem by the day of Pentecost.

17. At Miletus he rested, and sent for the elders of the congregation at Ephesus, to give them a solemn charge, under the persuasion that he should never see them again.

21. From Miletus he and his company sailed to Coos, Rhodes, and Patara, where they found a vessel bound for Phoenicia, in which they embarked, and landed at Tyre, where they stayed seven days.

xxi. 7. From Tyre they came to Ptolemais and to Caesarea, where they stayed some days.

15. From Caesarea they went to Jerusalem. Here Paul was seized in the temple by some Jews of Asia, who raised an uproar in the city, and he was in danger of his life, when he was rescued by the Roman officer, and conveyed to Caesarea.

xxiii. 11. [On this occasion he had a vision from the Lord to assure

**xxxiv ITINERARY OF THE APOSTLE PAUL'S MINISTRY.**

him of protection, and giving him a commission to appear for him at Rome.]

**Acts xxiv.17.** At Caesarea he was confined, but not strictly, for two years by Felix the Roman governor, till the arrival of Porcius Festus.

**xxv. 6.** After a hearing before Festus, he felt compelled to appeal to the emperor, and was consequently despatched to Rome. Aristarchus and other friends accompanied him.

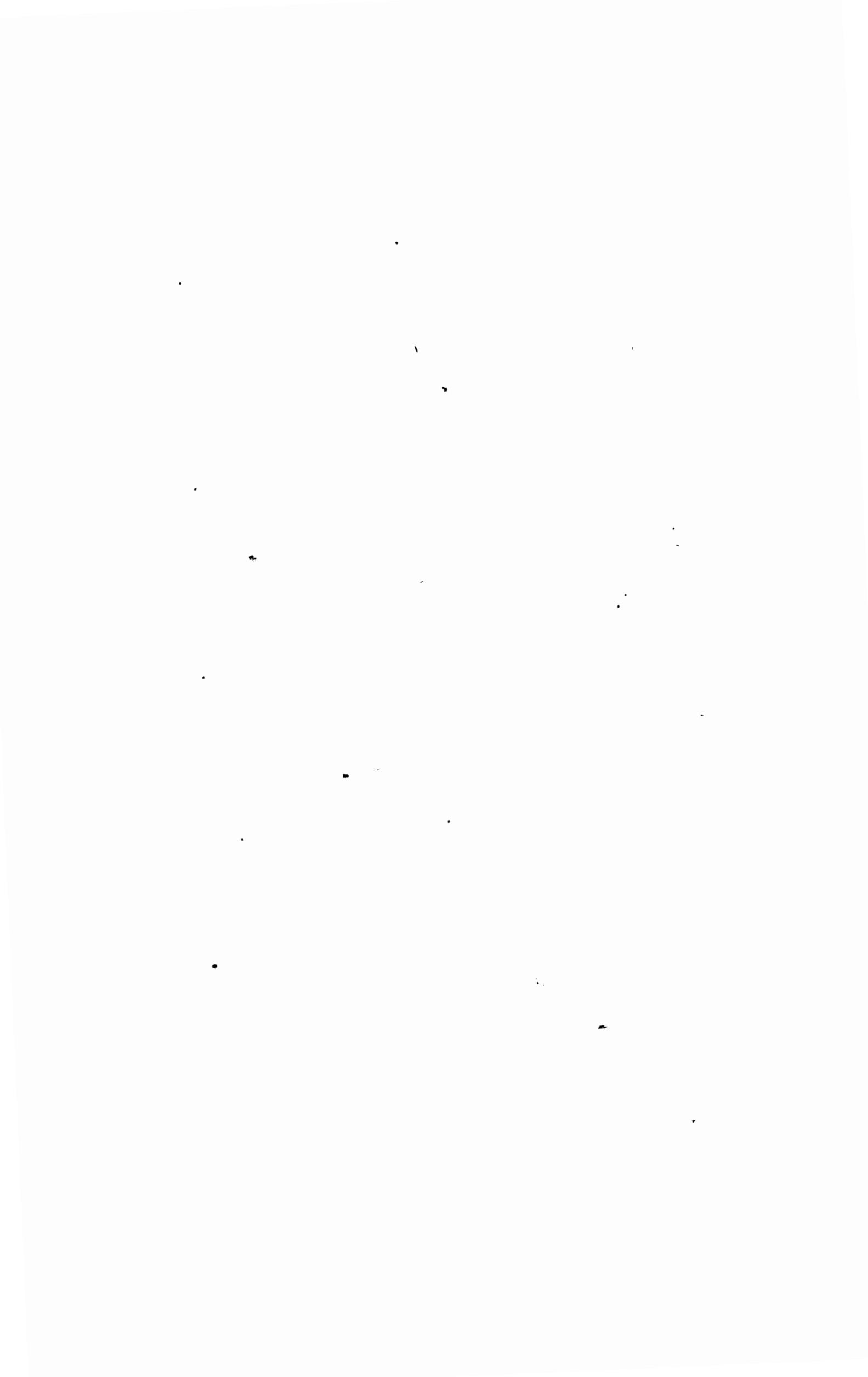
**xxvii. 42.** The voyage was protracted, and he was wrecked at Melita, where they remained three months, and then proceeded to Rome. Here Paul was confined apart under the guard of a Roman soldier; and lived two entire years in his own hired house, preaching the gospel to all who came to him.

**xxviii. 30.** [From Rome he wrote his Epistles to the Ephesians, the Colossians, Philemon, and the Philippians. The two Epistles to Timothy and that to the Hebrews were written probably from Italy or Macedonia after his release. But the authentic narrative closes with his confinement at Rome.]

SCHEDULE OF THE EPISTLES OF PAUL, ACCORDING TO CHRONOLOGICAL ORDER.

Order.	To whom.	From whence.	Occasion.	By whom.
1	I. Thessalonians	Corinth . . .	On the arrival of Silvanus and Timothy from Macedonia and Thessaly.	
2	II. Thessalonians	ditto . . .	To correct some misapprehension of the tenour of the former letter, as to the coming of the Lord.	
3	Galatians . . .	ditto . . .	To counteract the Jewish zealots, who had soon perverted the Galatians.	
4	I. Corinthians . .	Ephesus . . .	To resolve some questions of discipline, and to correct some disorders.	Probably Fortunatus and Achaicus.
5	Titus . . .	ditto . . .	With directions for his ministry at Crete, and to hasten to him at Nicopolis.	
6	II. Corinthians . .	Macedonia, or probably Nicopolis.	To assert his apostolical authority.	
7	Romans . . .	Corinth or Nicopolis	To explain the doctrine of JUSTIFICATION.	Phoebe.
8	Ephesians . . .	Rome . . .	To reiterate and fully state the secret of the abolished distinction between Jew and Gentile in the gospel.	Tychicus.
9	Colossians . . .	ditto . . .	To warn against the admixture of the ascetic doctrines and practices with the pure gospel.	ditto.
10	Philemon . . .	ditto . . .	To plead for Onesimus, his slave.	Onesimus.
11	Philippians . . .	ditto . . .	To acknowledge their kind presents for his comfort in imprisonment.	Epaphroditus.
12	I. Timothy . .	Probably Philippi .	With directions for his ministry at Ephesus.	
13	II. Timothy . .	Rome or Italy .	To encourage him in his ministry at Ephesus, and to hasten his return to the apostle.	Tychicus.
14	Hebrews . .	ditto, after his release from two years' confinement.	To instruct the Hebrew converts of Judaea particularly in the doctrine of the priestly office of Jesus as Messiah.	

XXX



THE  
EPISTLES OF PAUL THE  
APOSTLE.

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THE  
FIRST EPISTLE TO THE THESSALONIANS.

CHAPTER I.

1. PAUL, and Silvanus, and Timothy, to the congregation of Thessalonians in God the Father and the Lord Jesus Christ: may you have favour and peace from God our Father, and
2. the Lord Jesus Christ. We give thanks to God always respecting you all, having made a remembrance of you in our
3. prayers: never forgetting before our God and Father, the work of your faith, and the labour of your love, and the
4. patience of your hope of our Lord Jesus Christ; knowing,
5. brethren beloved by God, your election: for our gospel was not given forth to you by word only, but also with miraculous power, and with the Holy Spirit, and with great conviction; as you know how we lived among you, on your account.
6. And you became followers of us and of the Lord, having embraced the doctrine amidst great trouble, with joy of the
7. Spirit; so that you became examples to all the faithful in
8. Macedonia and in Achaia. Since from you the word of the Lord sounded forth, not only in Macedonia and in Achaia,

but also everywhere your faith toward God has gone abroad;  
 9. so that we are not required to mention anything: for they  
     themselves relate respecting you what kind of entrance we  
     had among you, and how you turned to God from the idols, to  
 10. serve the living and true God, and to wait for his Son from  
     the heavens, Jesus, whom he raised from the dead, our deliverer  
     from the wrath which is approaching.

## CHAP. II.

1. You yourselves, however, brethren, know that ours was not  
 2. a mere visit to you: <sup>a</sup> but having suffered before, and been  
     shamefully treated, as you know, at Philippi, we were embold-  
     ened by our God to declare to you the Divine message, amidst  
 3. much contention; nor indeed did we address you, for the pur-  
     pose of misleading, nor from impure motives, nor with cunning:  
 4. but as we have been esteemed worthy by God to be intrusted  
     with the gospel, we so speak, with a view to please, not men,  
 5. but God, who proves our hearts. For we have never used a  
     word of flattery, as you know; nor been guilty of a covetous  
 6. pretext, as God is witness! Nor have we sought deference  
     from men, whether from you or others, empowered though  
 7. we be, as apostles of Christ, to have weight; but we were  
     gentle in the midst of you, as though a nurse, cherishing her  
 8. own children. Thus yearning over you, we were content, not  
     only to have imparted to you the gospel of God, but also to  
     have given up our own lives, because you had become dear to  
 9. us. For you remember, brethren, our labour and fatigue:

<sup>a</sup> The Greek is not, as in ch. iii. 5. *εἰς κενόν*, but *οὐ κενή*. The apostle means to say, that he did not pay a mere passing visit to Thessalonica, in going along the coast from Philippi, after the persecution there; but, that he had purposely passed through Amphipolis and Apollonia, on his way, without stopping, because he had the intention of making a stay at Thessalonica, to preach the gospel there. He intimates that this purpose was the more fixed and solemn, as he had just emerged from a prison at Philippi. His object in this sentence is, to impress the Thessalonians with the conviction that he came to them with the firm resolve to communicate the glad tidings to them, in the face of all opposition. This is a very different sense from that of the common version; and, to express it properly, a *metaphrase* is absolutely requisite.

working day and night, that we might not be burdensome to  
10. any one of you, we preached to you the gospel of God. You  
are witnesses, together with God, how piously, and righteously,  
11. and unblamably, we lived among you the faithful. Since you  
12. well know how, as a father does his own children, we ex-  
hort, and encouraged, and warned you to walk worthy of  
the God who has invited you into his glorious kingdom.  
13. And, on this account, we give thanks to God continually,  
that, on receiving the Divine message from our lips, you em-  
braced it not as the word of man, but, as it really is, as the  
word of God; and which is powerfully working among you  
14. who believe: for you, brethren, have become followers of the  
congregations of God which are in Judæa in Christ Jesus: for  
you, also, have suffered from your own countrymen, just in  
15. the same way as they themselves have from the Jews; who  
have slain the Lord Jesus as they did the prophets; and have  
persecuted us; and care not to please God; and are hostile to  
16. all men; hindering us from speaking to the Gentiles for their  
salvation, so as to fill up their transgressions to the end; and  
the final punishment is impending over them..

17. Now, having been separated from you, brethren, for some  
time, in person, not in heart; we made every effort, being ex-  
18. ceedingly desirous to see you: wherefore we resolved to come  
to you, I Paul, at least, on two occasions; but Satan prevented  
19. us: for what is our hope, or joy, or crown of exultation?  
Will it not be you truly, in the presence of our Lord Jesus  
20. Christ, at his coming? You are, indeed, our glory and our  
joy.

### CHAP. III.

1. Wherefore, no longer containing, we determined to be left  
2. in Athens alone, and we sent Timothy our brother and God's  
servant, our fellow-labourer also in the gospel of Christ, to  
3. establish you, and to exhort you respecting your faith: that  
no one may waver amidst these present troubles; as you your-  
4. selves know that we are liable to this; and, indeed, when we  
were with you, we foretold you that we should be troubled,  
5. just as it even came to pass and you now know. Wherefore,

no longer containing, I sent to ascertain your faith, lest, in some way, the tempter should have attempted you, and lest  
 6. our labour should have become fruitless. But, Timothy having now come to us from you, and having brought us a good account of your faith and love, and that you have always a kind remembrance of us, very desirous to see us, just as we  
 7. are to see you, we have been thereby comforted, brethren, over you, under all our distress and trouble, through your  
 8. faith: for we now revive, since you stand firm in the Lord.  
 9. How can we be sufficiently thankful, indeed, to God respecting you, for all the joy with which we are filled on your account  
 10. before our God, night and day praying fervently to see your  
 11. face, and to subjoin the remaining articles of your faith?<sup>a</sup> And may our God and Father himself, and our Lord Jesus Christ,  
 12. direct our way to you; and may the Lord cause you to be full to overflowing with love to each other, and to all, just as we  
 13. also are toward you; desirous that your hearts may be established blameless in holiness, before our God and Father, at the coming of our Lord Jesus Christ with all his saints.

## CHAP. IV.

1. It remains, therefore, brethren, to desire and exhort you in the Lord Jesus, that, as you have received from us how you ought to live, so as to please God, you would make continual
2. progress. For you know what commandments we gave you by
3. the Lord Jesus: particularly, that the pleasure of God is your
4. sanctification; that you abstain from fornication; that each of you know how to keep his own person in purity and honour;
5. not living in passionate lust, like the heathen, who are ignorant
6. of God; nor violating and injuring his brother by the practice;<sup>b</sup> because the Lord is an avenger in respect to all these things,
7. as we at first told you, and distinctly testified. Since God did

<sup>a</sup> The Apostle was obliged to leave them in haste on account of persecution, and wished to return to finish what instruction he had yet to give them.

<sup>b</sup> “ Of course *ὑπερβαίνειν* and *πλεονεκτεῖν* must be understood of lewdness.”—Bloomfield. “ τὸ πρᾶγμα is a known euphemism for impurity.”—Middleton.

8. not call us for impurity, but in sanctification. He then who spurns at this, spurns not man, but the God who has even given<sup>a</sup> for you his Holy Spirit.
9. Respecting brotherly love, however, we have no need to write to you, for you yourselves are divinely taught to love 10. one another. And indeed you do this to all the brethren throughout Macedonia.
11. But we exhort you, brethren, to be more and more assiduous in your endeavours to be tranquil, and to mind your own affairs, and to work with your own hands, just as we 12. enjoined you; that you may live reputably among those around you, and that you may have need of no one.
13. Now, we are not willing, brethren, that you should be ignorant respecting those who are deceased, in order that you 14. may not grieve like others, who have not a hope: for, as we believe that Jesus died and arose to life, so also we believe that the deceased, God will raise by Jesus, as he raised him.
15. For this we tell you, on the Lord's word, that those of us who may be living, and anywhere remaining unto the coming of 16. the Lord, will not precede those who are deceased. Because the Lord himself will come down from heaven with a shout, with the voice of an archangel, and with an awful trumpet; 17. and the dead in Christ will be raised first:—then those of us who may be living and anywhere remaining will be caught up along with them by clouds,<sup>b</sup> into the air, for a meeting with 18. the Lord: and so with the Lord we shall always be. Wherefore comfort one another with these words.

## CHAP. V.

1. But respecting the times and the occasions, brethren, you 2. do not need to be written to: for you yourselves know accurately, that the day of the Lord is coming like a thief at 3. night: when people are saying, “peace and safety,” then sudden destruction befalls them, just as the labour-pangs of a

<sup>a</sup> As *εἰς ὑμᾶς* is the best reading, it must be rendered “for you,” not “to you,” which would require *ὑμῖν*.

<sup>b</sup> *'Εν νεφέλαις* may be taken instrumentally, and the action may be similar to that of the whirlwind which carried up Elijah.

6 THE FIRST EPISTLE TO THE THESSALONIANS.

4. woman; and they cannot escape. You, brethren, however,  
are not in darkness, that this day should come upon you like a  
5. thief; for you are all sons of light, and sons of day. We  
6. are not of night nor of darkness. So then, let us not sleep,  
7. like the rest, but let us keep awake and be sober: for those  
who sleep, sleep at night: and the drunkards are drunk in  
8. the night: but we being of the day, let us be sober; equipped  
with a breastplate of faith and love; and with a hope of salva-  
9. tion for a helmet. For God has not set us apart for wrath,  
but for attaining salvation, through our Lord Jesus Christ,  
10. who died in our stead, in order that whether we are watching  
11. or at rest, we should live along with him. Wherefore en-  
courage one another, and edify each other, just as indeed you  
are doing.
12. And we beseech you, brethren, to acknowledge those who  
are labouring among you, both presiding over you in the  
13. Lord, and admonishing you; and to esteem them very highly  
in love, on account of their work. Live in peace with them.
14. And we beg of you, brethren, to admonish the disorderly, to  
encourage the timid, to assist the weak, to be forbearing to  
15. all. Take care that no person render evil for evil to any one;  
but always cultivate kindness, toward each other and toward  
16–18. all men. Be always cheerful. Omit not prayer. In  
every case be thankful, for this is the will of God in Christ
- 19, 20. Jesus concerning you. Quench not the spirit. Despise  
21. not prophesyings: but examine all things. Hold to what is  
22. good. Avoid every form of evil.
23. Now may the God of peace himself sanctify you entirely, and  
may your entire nature, the spirit, and the soul, and the body,  
be preserved without spot for the appearing of our Lord Jesus  
24. Christ. He who calls you is faithful, and he will perform.
- 25, 26. Brethren, pray for us. Salute all the brethren with a holy  
27. kiss. I adjure you by the Lord, that this letter be read to all  
28. the holy brethren. The grace of our Lord Jesus Christ be  
with you. Amen !

THE

## SECOND EPISTLE TO THE THESSALONICANS.

### CHAPTER I.

1. PAUL, and Silvanus, and Timothy, to the congregation of Thessalonicans in God our Father and in the Lord Jesus Christ, favour and peace to you from God our Father and from the Lord Jesus Christ. We are bound to give thanks to God always respecting you, brethren, as it is due; because your faith is growing fast, and the love of each one of you all for one another is fully maturing; so that we ourselves have exulted over you among the congregations of God, on account of your endurance and your faith, in all your persecutions and the troubles which you are undergoing; an evidence of the righteous judgment of God, for you to be deemed worthy of the kingdom of God, on account of which too, you suffer: since it is assuredly a just thing with God, to render trouble to those who trouble you; and to you who are troubled, rest along with us, at the revelation of the Lord Jesus from heaven, with his mighty angels, by flaming fire executing vengeance on them who know not God, and are not obedient to the gospel of our Lord Jesus Christ; on them who shall pay a just penalty, even everlasting perdition, from the face of the Lord, and from the glory of his power, in that day, when he shall come to be glorified by his saints, and to be revered by all who have believed: among whom are you, by whom our testimony was believed; and therefore we always pray respecting you, that our God may make you worthy of the vocation, and fully impart a perfect delight in goodness, and a work of faith with power: so that the name of our Lord Jesus Christ

may be glorified by you and you by him, according to the favour of our God and of the Lord Jesus Christ.

CHAP. II.

1. But we intreat you, brethren, in respect to the appearing
2. of our Lord Jesus Christ, and our congregating to him, that
- you be not quickly agitated in your thoughts, nor alarmed,
- whether by any supposed revelation, or discourse, or letter of
3. ours, as that the day of the Lord is near at hand. Let not a
- person deceive you by any turn, as if that the apostasy should
- not first come, nor that erroneous man be developed, that de-
4. structive person, the opponent, who indeed lifteth himself above
- every thing called divinity or majesty, so as to seat himself
- as God, in the temple of God, showing himself off, that he is
5. God. Do you not remember that, while I was with you, I
6. said these things to you? And do you not know what re-
7. strains, that he may be developed at his proper time? for this
- work of iniquity is secretly going on; only there is one who
8. now restrains, until he be removed out of the way: and then
- that impious one will be developed, whom the Lord Jesus will
- consume with the breath of his mouth, and annihilate by the
9. appearing of his presence: the coming of which impious one
- will be according to the working of Satan, with all kinds of
- false miracles, and signs and wonders, and with every iniqui-
10. tous deception, among those who perish, because they admitted
11. not the love of the truth for their salvation: and, on this account,
- God will send on them an effectual delusion unto their believing
12. the lie; in order that all who have not believed the truth, but
- have approved of the iniquity, may be condemned.
13. We ought always to be thankful to God, however, respecting
- you, brethren loved by the Lord, that God has chosen you
- from the first for salvation, by sanctification of spirit and
14. belief of truth; unto which he called you by our gospel, for a
15. glorious acquisition of our Lord Jesus Christ. So then, bre-
- thren, be firm and hold fast the instructions which you have
16. learned either by our word or our letter. And may our Lord
- Jesus Christ himself, and God, even our Father, who has loved
- us, and has given us by grace an everlasting consolation, and

17. a good hope, comfort your hearts, and establish you in every good work, and all sound doctrine.

## CHAP. III.

1. In conclusion. Pray, brethren, for us, that the word of the Lord may run, and be glorified, just as it does with you:

2. and that we may be delivered from inconsistent and bad men;

3. since the faith is not in all: but the Lord is faithful, who will

4. establish you, and guard you from the wicked one. And we

have confidence in the Lord as to you, that what we enjoined

5. upon you, you are doing, and will continue to do. And may

the Lord direct your hearts to the love of God, and to the

patience of Christ.

6. Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who walks out of order, and not according to the direction which

7. he received from us. For you yourselves know how you

ought to copy us; because we were not irregular among you.

8. Nor did we eat bread with any one for nothing; but with fatiguing toil, were working night and day, that we might not

9. be burdensome to any one of you: not because we have not a right; but in order that we might make ourselves a pattern,

10. for you to imitate us: and indeed, when we were with you,

we enjoined this upon you; that, if any one were not willing

11. to work, let him not eat. For we hear that there are some

among you, walking out of order, working at nothing, but

12. going about meddling. Now we command such persons, and

we exhort them by our Lord Jesus Christ, that, working

13. quietly, they may eat their own bread. But do you, brethren,

14. not relax in proper conduct. And if any one obey not our

word by this letter, mark out that man, and do not associate

15. with him, that he may be ashamed. Do not however regard

him as an enemy, but admonish him as a brother.

16. Now may the Lord of peace himself give you his peace at all times, and in all circumstances. The Lord be with you

17. all. The salutation of Paul with my own hand, which is a

18. sign in every letter: this is my hand-writing. THE GRACE

OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN.

THE  
.  
EPISTLE TO THE GALATIANS.

CHAPTER I.

1. PAUL, an apostle, not sent from men, nor by a man, but by Jesus Christ, and by God the Father, who raised him from
2. the dead,—and all the brethren with me, to the congregations
3. of Galatia. May you have favour and peace from God the
4. Father, and from our Lord Jesus Christ, who gave himself for our sins, in order that he might deliver us from the present wicked world, in accordance with the will of our God and
5. Father, to whom be glory for ever and ever, Amen !
6. I am astonished that you have so quickly changed from him who called you into the grace of Christ, to a different
7. gospel ; not that there is really any other ; but there are certain persons harassing you, and wishing to overthrow the
8. gospel of Christ. But even if we or an angel from heaven should announce to you a gospel, different from that gospel which has been announced to you, let a curse be on him !
9. I repeat what I have said :—if any one bring a gospel to you different from what you have received, let a curse be on him !
10. For do I now obey men rather than God ? Or, am I seeking to please men ? For if I still pleased men, I should not be Christ's servant.
11. But I let you know, brethren, that the gospel which was
12. announced by me, is not of human authority ; for I neither received it nor learned it from a man, but through a revelation
13. from Jesus Christ. For you have heard of my former conduct while in Judaism ; that I most violently persecuted and ravaged
14. the congregation of God ; and what proficiency I made in

Judaism beyond many of my own age and class; being an  
15. excessive zealot for the traditions of my fathers. But, when  
God, who set me apart from my birth, and called me by his  
16. grace, was pleased to reveal his Son to me, that I should make  
him known among the nations, I did not immediately confer  
17. with any man, nor did I go up to Jerusalem to those who  
were apostles before me; but I went away into Arabia, and  
18. returned again to Damascus. Then, after three years, I went  
up to Jerusalem to converse with Peter, and I remained with  
19. him fifteen days: but I saw no other of the apostles, except  
20. James, the brother of our Lord. Mark! what I am writing  
to you is in the presence of God :—I am not falsifying.  
21. Afterward I went into the regions of Syria and Cilicia; and  
22. I was unknown personally to the Christian congregations of  
23. Judæa: they had heard only, that he who formerly persecuted  
them was now spreading abroad the faith, which he before  
24. destroyed: and they glorified God on account of me.

## CHAP. II.

1. Then, after fourteen years, I went up again to Jerusalem  
2. with Barnabas, accompanied also by Titus. Now I went up  
for the purpose of<sup>a</sup> explanation; and I laid before them the  
gospel which I preach among the nations; but particularly to  
those who seemed to apprehend that I was labouring or had  
3. laboured in vain. Nor was Titus, my companion, though a  
4. Greek, compelled to be circumcised, at the instance of false  
brethren, interlopers, who had slipped in as spies on our  
liberty, which we have in Christ Jesus, in order that they  
5. might reduce us to bondage: nor did we yield to them in the  
least, a single moment, in order that the truth of the gospel  
6. should remain with you. But, between me and those who  
were highly thought of, whatever they formerly were, there  
was nothing different: God does not accept a man for personal  
appearance:—nor, in fact, did those who were highly thought  
7. of communicate anything additional to me: but, on the con-

<sup>a</sup> The lexicons amply justify this rendering of *κατὰ ἀποκάλυψιν*; and it is more in accordance with the immediate context than that of the common version.

trary, perceiving that I had been intrusted with the gospel for the uncircumcision, the same as Peter with that for the 8. circumcision;—for he who inspired Peter for the apostleship of the circumcision, inspired me also for the Gentiles;—and, 9. acknowledging the commission given to me, James, and Kephas, and John, considered pillars, gave to me and Barnabas the right hands of fellowship, that we should be for the Gentiles, and themselves for the circumcision. They wished 10. only that we should be mindful of the poor,—the very thing which I had undertaken to do.

11. But when Kephas came to Antioch, I opposed him openly, because he was blamable: for, before that certain individuals 12. came from James, he ate together with the Gentiles: but when they came, he withdrew and separated himself, fearing 13. those belonging to the circumcision; and the other Jews dissembled along with him, so that even Barnabas was led astray 14. by their hypocrisy. But when I saw that they did not take a right course toward the truth of the gospel, I said to Kephas, in the presence of all:—“ If thou, being a Jew, livest like the Gentiles and not like the Jews, how is it that thou dost oblige 15. the Gentiles to Judaise ? We who are born Jews and are not 16. heathen sinners, know that a man is not justified by works of law, but only through faith of Jesus Christ, and we have believed on Jesus Christ, that we might be justified by faith of Christ and not by works of law ; because by works of law 17. no person whatever shall be justified. If, however, while seeking to be justified in Christ, we ourselves have been found sinners, is Christ therefore a minister of sin ? by no means ! 18. For, if I build up again the very things I pulled down, I constitute myself a transgressor. By the law, however, I have 20. died to the law, that I might live to God. I am crucified along with Christ; and it is no longer I who live, but Christ liveth in me ; and, as to my present natural life, I am living by faith in the Son of God, who loved me, even to delivering 21. himself up in my stead. I reject not the grace of God ; for if through law I have righteousness, then Christ died unnecessarily.”

## CHAP. III.

1. O simple Galatians, who has fascinated you, among whom Jesus Christ crucified has been depicted before your eyes?
2. The only point I wish you to reply to is this:—Did you receive the Spirit by works of law, or by the report of faith?
3. Are you so simple as to think, that, having commenced with the Spirit, you are now perfecting yourselves by the flesh?
4. Have you suffered so much for nothing, if really for nothing?
5. Did he then who dispensed to you the Spirit, and performed miracles among you, do this in connexion with works of law,
6. or the report of faith? Just as Abraham “believed God and
7. it was accounted to him for righteousness.” Understand then, that it is they who are of faith who are the sons of Abraham.
8. And the scripture, foreseeing that God would justify the nations by faith, announced the glad tidings previously to Abraham, that “all the nations shall be blessed in thee.”
9. So that they who are of faith, are blessed with believing
10. Abraham. But whoever are of the works of the law are under a curse: for it is written, “Accursed is every one who fails to do the whole of those things which are prescribed in
11. the book of the law.” And that by law no one is justified with God, is clear; because, “the righteous by faith shall
12. live.” Now the law is not a matter of faith, but “he who
13. has performed those things shall live by them.” Christ has redeemed us from the curse of the law, in becoming a curse in our stead; for it is written, “Every one who is hanged on
14. a tree is accursed”:—and this, in order that the blessing of Abraham might be for the nations, in Christ Jesus; and that we might receive the promise of the Spirit through faith.
15. Brethren, I say in regard to a man, supposing the case of a human compact, if ratified, no one sets it aside, or superadds
16. conditions. Now, the promises were spoken to Abraham and to his “seed.” He does not say, and to his “seeds,” as relating to many, but as relating to one: “and to thy seed”—who is
17. Messiah. Now this I affirm, that a covenant-engagement previously ratified by God in respect to Messiah, the law, issued four hundred and thirty years afterwards, does not unsettle, to

18. the revocation of the promise : for if the inheritance were derived from law, it was no longer from promise : but God graciously 19. gave it to Abraham by promise. "Why then the law?" It was interposed, on account of transgressions, until the period when "the seed" to whom the promise related, should come; having 20. been delivered by angels into the hand of a mediator. Of one 21. party, however, he is not the mediator:<sup>a</sup> but God is one.—Is the law then in opposition to the promises of God? Very far from it! For if a law capable of conferring life were given, 22. certainly righteousness would come from that law. But the scripture has included all men under sin, in order that the promise by faith in Jesus Christ might be given to the 23. believers. And, before the coming of that faith, we were kept closely shut up under law, for the future unveiling of 24. the faith. So that the law has been our tutor for Christ, that 25. we might be justified by faith. And now, the faith having 26. come, we are no longer under a tutor; since you are all sons 27. of God through faith in Christ Jesus. For whatever you are, who have been baptized into Christ, you have become clothed 28. with Christ. There is not in him Jew nor Greek; there is not slave nor free; there is not male and female; for you are 29. all one in Christ Jesus: and if you belong to Christ, then you are Abraham's seed, and heirs according to promise.

## CHAP. IV.

1. Now I say that, during the whole period of his childhood, the heir differs in nothing from a servant; lord of all though

<sup>a</sup> No translation can supply all the ideas necessary to complete the sense of this elliptical passage. The reader must do this for himself. The mediator for the law was evidently Moses; but, as he acted only for one party, *i. e.* the circumcised children of Abraham, he was not qualified to treat with God on behalf of another party equally in need of mediation, viz. the uncircumcised nations. Another and a superior mediator was therefore required to treat between the "*one God*" of the whole human family and its various tribes. This part Jesus was qualified to perform, and officially as a high priest, with his own blood, became the "*one mediator between God and men*," he himself uniting in his person the various tribes and nations of men by the forming of one new man—a compound of Jew and Gentile, but of a neuter character—that so he might act for all mankind as their sole mediator.

2. he be : but is under guardians and stewards, until the day  
3. predetermined by his father. And thus we, when we were  
children, were in servitude under the rudiments of the world.  
4. But, when the completion of the time arrived, God sent forth  
his Son, born from a woman, born under the law, in  
5. order that he might redeem those under the law, that we  
6. might partake of the filial adoption. And, because you are  
sons, God has sent forth the spirit of his Son into your hearts,  
7. crying, “Abba! O Father!” So that thou art no longer a  
servant, but a son; and if a son, also an heir of God, through  
8. Christ. But as for you who once did not know God, you  
were then enslaved to gods which have no divinity in them.  
9. Now, however, knowing God—or rather having been known  
by God, how is it you are returning again to those poor,  
weak rudiments, which again, a second time, you are willing  
10. to serve? You are observing days and months, and seasons  
11. and years. I have my fears respecting you, lest I may have  
12. laboured for you in vain. Brethren, I entreat you to be as  
13. I am, for I am as you were: you wrong me in nothing: and  
you know that in weakness of body, I preached the gospel to  
14. you the first; and you did not treat me with contempt, nor  
express any disgust on account of my trying personal in-  
firmity; but you received me as an angel of God, as if I had  
15. been Christ Jesus himself. What then was your happiness!  
For I acknowledge to you that, if possible, you would have  
plucked out your own eyes, and have given them to me.  
16. So that I have become your enemy by speaking to you the  
17. truth! They are not honestly zealous about you; but they  
18. wish that you should be exclusively zealous for them. Now,  
it is a pleasing thing that you be zealous in a good cause, at  
19. all times, and not only during my presence among you, my  
dear children, for whom I suffer again the pangs of childbirth,  
20. until Christ shall be formed within you. And I wish to be  
present with you now, and to change my tone, for I am  
21. doubtful of some of you. Tell me, you who are desirous of  
22. being under law, do you not hear the law? For it is written  
that Abraham had two sons; one from the bond-servant, and

23. one from the free-woman. Now, the one from the bond-servant was born in the course of nature; but the other from the free-  
24. woman, through the promise: which things are allegorical: for they really signify two covenants: one of them from Mount  
25. Sinai, breeding children for servitude:—that is Hagar. Now that Hagar—Sinai—mountain is in the country of Arabia, and corresponds to the present Jerusalem, for she is in bondage with  
26. her children. But the Jerusalem above, is the free-woman:  
27. she is our mother! For it is written: “Rejoice, thou barren woman, who bearest not; burst forth into a shout, thou who hast not been in labour; for many more are the children of  
28. the forsaken one, than of her who has a husband!” Now we,  
29. brethren, like Isaac, are children of a promise. But, just as it was then, the one born according to nature persecuted  
30. him born according to the Spirit; even so it is now. But what saith the Scripture? “Send away the bond-woman and her son; for the son of the bond-woman shall not inherit with  
31. the son of the free-woman.” Hence, brethren, we are not children of a bond-woman, but of the free-woman.

## CHAP. V.

1. In the freedom with which Christ has liberated us, therefore, stand firm, and do not submit again to a yoke of servitude.  
2. Mark! I Paul say to you, that if ye be circumcised, Christ  
3. will be of no benefit to you. And I testify again to every circumcised man, that he is bound to perform the whole law.  
4. Those of you who are justifying yourselves by law, are loosened  
5. away from Christ; you have fallen off from grace. We, however, are waiting by the Spirit for the hope of righteousness  
6. by faith. For, in Christ Jesus, neither circumcision nor uncircumcision avails anything, but faith working in us by  
7. love. You were running beautifully! Who has hindered  
8. you from obeying the truth? The persuasion is not from him  
9. who calleth you. A little leaven ferments the whole mass.  
10. I trust in the Lord for you, that you will attend to no other party; but he who harasses you shall bear the punishment,  
11. whoever he be! And I, brethren, if I any longer preach circumcision, why am I still persecuted? Then the stumbling-

12. block of the cross would be taken away. I wish those who  
 13. are disturbing you were even cut off; for you have been called,  
     brethren, to liberty: only take care lest that liberty become  
     an occasion for the flesh; but by love serve one another.  
 14. For the whole law is comprehended in this single sentence:  
 15. "Thou shalt love thy neighbour as thyself." But if you bite  
     and devour one another, see to it that you are not consumed  
 16. by each other. But I say, live in the Spirit, and you will  
 17. not at all gratify the craving of the flesh. For the flesh  
     desires the contrary of the Spirit, and the Spirit the contrary  
     of the flesh; and these principles are opposed to each other;  
     so that you do not perform the things which you wish.  
 18. But if you be led by the Spirit, you are not under the law.  
 19. Now the deeds of the flesh are manifestly these: Fornication,  
 20. impurity, debauchery, idolatry, sorcery, enmities, quarrels,  
 21. jealousies, angry passions, altercations, factions, envy-  
     ings, murders, drunkenness, revellings, and similar things;  
     respecting which I forewarn you, as I have before done, that  
     they who are practising such things shall not inherit the king-  
 22. dom of God. But the fruit of the Spirit is love, joy, peace,  
 23. forbearance, kindness, goodness, fidelity, mildness, self-control.  
 24. Law is not against these things: and those who belong to  
     Christ, have crucified the flesh with its lusts and passions.  
 25. If we live in the Spirit, let us also follow the Spirit.  
 26. Let us not become vain-glorious, provoking one another,  
     envying one another.

## CHAP. VI.

1. Brethren, if, however, a man be surprised by some fault,  
     do you, the spiritual, recover such person in a spirit of meek-  
     ness, considering thyself, lest thou also should be tempted.
2. Bear ye one another's burdens, and so fulfil the law of Christ.
3. For, if one think himself to be something, when nothing, he is  
     4. deceiving himself. But let each individual examine his own  
         conduct, and then he will have the exultation over himself
5. only, and not over another person: for every individual shall  
     6. bear his own burden. Let the person instructed in the word,  
     7. communicate with the instructor in all good things. Do not

mistake: God is not to be mocked at; for whatever a  
8. man may sow, that also he will reap: for he who sows for  
his flesh, shall from the flesh reap corruption: but he who  
sows for the Spirit, shall from the Spirit reap life eternal.  
9. And let us not flag in doing good; for we shall reap, at the  
10. proper time, if we do not relax. On the whole, then, as we  
have opportunity, let us do good to all, but especially to the  
11. family-servants of the faith. See what a long letter I have  
12. written to you with my own hand. Such as wish to be  
favourably regarded in their person, are those who constrain  
you to be circumcised, merely that they may not be perse-  
13. cuted on account of the cross of Christ. For they who are  
circumcised, do not themselves keep the law; but they wish  
you to be circumcised, that they may boast in your flesh.  
14. But God forbid that I should boast, except in the cross of our  
Lord Jesus Christ, through whom the world is crucified to me,  
15. and I am crucified to the world. For in Christ Jesus neither  
circumcision is any thing of importance, nor uncircumcision,  
16. but a new creature. And such as walk by this rule, peace and  
17. mercy be with them, and with the Israel of God. In fine, let  
no one molest me; for I carry on my person the brand-marks  
18. of the Lord Jesus. The grace of the Lord Jesus Christ be  
with your spirit, brethren! Amen!

THE  
FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. PAUL, a chosen apostle of Jesus Christ by the will of God,  
2. and Sosthenes, the brother, to the congregation of God, which  
is in Corinth, sanctified in Christ Jesus, chosen saints, with  
all who call upon the name of our Lord Jesus Christ in  
3. every place, both theirs and ours. Favour and peace be  
with you from God our Father, and from the Lord Jesus  
4. Christ. I give thanks to my God always concerning you,  
for the favour of God which has been granted to you in Christ  
5. Jesus; that in everything ye have been enriched in him, in  
6. all language, and in all knowledge; even as the testimony  
7. of Christ has been confirmed in you: so that ye are not de-  
ficient in any gift, waiting for the revelation of our Lord  
8. Jesus Christ; who also will confirm you unto the end un-  
9. blamable in the day of our Lord Jesus Christ. Faithful is  
God, by whom ye have been called into communion of his  
10. Son Jesus Christ our Lord. Now I beseech you, brethren, by  
the name of our Lord Jesus Christ, that you would all speak  
the same thing; and that there may not be divisions among  
you; but that ye may be altogether united in the same mind  
11. and the same sentiment. For I have been clearly informed  
respecting you, my brethren, by those from Chloë, that there  
12. are contentions among you: and I mention this, that each  
of you says, "As for me, I am of Paul: but I am of  
13. Apollos: and I am of Kephas: and I am of Christ." Has  
Christ been divided? Has Paul been crucified for you? or,  
14. into the name of Paul have ye been baptized? I am thank-

ful to God that no one of you I baptized, except Crispus and  
15. Caïus: that no one might say, that into my name I baptized:  
16. and I baptized also the house of Stephanas: I know not  
17. whether I baptized any other beside. For Christ sent me,  
not to baptize, but to preach the gospel; not in wisdom of  
speech, in order that the cross of Christ may not be frustrated:  
18. for the doctrine of the cross is to the lost, foolishness; but to  
19. us, the saved, it is the power of God. For it has been written:  
“I will destroy the wisdom of the wise, and the understand-  
20. ing of the intelligent I will annihilate.” Where is a wise  
man? Where a scribe? Where a disputant of this world?”  
21. Hath not God infatuated the wisdom of this world? For,  
since, in the wisdom of God, the world hath not known God  
by wisdom, God hath pleased, through “the foolishness” of  
22. preaching, to save them who believe. And although Jews  
23. demand signs, and Greeks inquire for wisdom; yet we pro-  
claim Christ crucified; to Jews, indeed, a scandal, and to  
24. Gentiles, foolishness; but, to the called themselves, both Jews  
and Greeks, Christ, the power of God, and the wisdom of  
25. God. Because “the foolishness” of God is wiser than men;  
26. and “the weakness” of God is stronger than men. For look  
at your calling, brethren, that you are not many wise accord-  
ing to the flesh; not many powerful; not many well-born;  
27. but the simple ones of the world God has selected, in order  
that he may confound the wise; and the feeble ones of the  
world God has selected, in order that he may confound the  
28. strong ones; and the low-born of the world, and the despised  
hath God selected; and those without condition, that he  
29. might put down those of distinction: so that no flesh should  
30. boast itself in the presence of God. From him, then, ye are  
in Christ Jesus, who hath been made to us wisdom from God,  
31. as well as righteousness, and holiness, and redemption; that  
as it has been written: “Let him who boasteth boast in the  
Lord.”

## CHAP. II.

1. And, when I came to you, brethren, I came not with  
loftiness of language, or of wisdom, announcing to you the

2. testimony of God: for I determined not to know anything  
 3. among you, except Jesus Christ, and him crucified. And I  
     was with you in weakness, and in fear, and in much trembling.  
 4. And my discourse and my preaching were not in persuasive  
     words of human wisdom, but in demonstration of Spirit  
 5. and power: that your faith might not be by the wisdom of  
 6. men, but by the power of God. Wisdom, however, we do  
     speak among the mature; but wisdom, not of this age, nor of  
 7. the leaders of this age, who have failed. But we enunciate the  
     wisdom of God in a mystery—the concealed wisdom, which  
 8. God predetermined before the worlds, for our glory: which  
     wisdom no one of the leaders of this age knew; for if they  
     had known, they would not have crucified the Lord of glory:  
 9. but even as it has been written: “Things which eye hath not  
     seen, and ear hath not heard, and to the heart of man have  
     not reached:—things which God hath prepared for those who  
 10. love him.” But to us God hath revealed them by his Spirit;  
     for the Spirit penetrates all things, even the depths of God.  
 11. For who among men knows the thoughts of the man, except  
     the spirit of the man which is in him? And so the purposes of  
 12. God no one knows, except the Spirit of God. Now we have  
     received, not the spirit of the world, but the Spirit which is  
     from God, that we may know the things graciously given to us  
 13. by God; and which things we enunciate; not in the scholastic  
     sayings of human wisdom, but by the dictation of the Holy  
 14. Spirit, unfolding <sup>a</sup> spiritual things to the spiritual. Now, an  
     animal man comprehends not the things of the Spirit of  
     God, for they are foolishness to him, and he is not able to  
 15. understand, because they are discerned spiritually: but the  
     spiritual man discerns, indeed, all things; while he himself is  
     discerned by no one.  
 16. For who hath known the mind of the Lord, who shall  
     inform him? But we possess the mind of Christ.

<sup>a</sup> For this rendering of the text, *πνευματικοῖς πνευματικὰ συγκρίνοντες*, we have the authority of Theophylact, who thus glosses the passage:—*πνευματικοῖς ἀνθρωποῖς τὰ πνευματικὰ συγκρίνοντες καὶ διαλύοντες, δύτοι γὰρ μόνοι δύνανται χωρεῖν ταυτά.*

## CHAP. III.

1. And I have not been able, brethren, to discourse to you as to spiritual, but as to fleshly, persons, as to infants in Christ.
2. I have fed you with milk—not with solid meat; for you were not able to receive it; nor, indeed, are you even now able: for
3. you are still fleshly: for whereas envy and strife and parties are among you, are you not fleshly, and walking according to
4. man? For when saith one—"I, for my part, am of Paul," and another—"I am of Apollos," are you not fleshly?
5. What then is Paul, and what Apollos, more than servants, through whom ye believed ? and to each, as the Lord gave ;
6. I planted, Apollos watered; but God made to grow: so that,
7. neither is the planter anything, nor the waterer; but God,
8. who makes to grow. Now the planter and the waterer are one; and each shall receive his proper reward, according to
9. his own labour. For we are fellow-labourers under God: ye
10. are God's tillage; ye are God's building. According to the favour of God granted to me, like a skilful architect I have laid a foundation, and another person is building upon it.
11. But let every one take care how he builds thereon : for no one can lay another foundation beside the one laid, which is
12. Jesus Christ. And if any one build upon this foundation
13. gold, silver, costly stones; wood, turf, straw ; the work of every one will become manifest; for the day will show, when it is revealed by fire; and every one's work, whatever it is,
14. the fire will prove. If the work of any one which he hath
15. constructed, stand, he will receive a recompense : if the work of any one shall be consumed, he will suffer loss; and he
16. himself will be saved but as through fire. Know ye not, that ye are a temple of God, and the Spirit of God dwells in you?
17. If any one violate the temple of God, this person will God destroy; (for the temple of God is holy;) whoever you are:—
18. let no one deceive himself. If any one among you suppose that he is wise in this world, let him become a fool, that he
19. may become wise: for the wisdom of this world is folly with God: for it has been written:—"He captures the wise in their

20. craftiness": and again: "The Lord knoweth the reasonings of the wise, that they are vain."
21. Let no one, therefore, glory in men: for all things are yours;—  
 22. whether Paul, or Apollos, or Kephas;—whether the world, or life, or death;—whether present, or future things;—all are  
 23. yours; and you are Christ's; and Christ is God's.

## CHAP. IV.

1. Let a man thus esteem us as servants of Christ, and  
 2. stewards of God's mysteries: and consequently, let it be re-  
 3. quired in the stewards, that one be found faithful. But to me  
 it is of very little importance that I should be examined by  
 you, or by human ordeal. I do not even examine myself;  
 4. for I am not conscious to myself of anything; though I am  
 not on this account justified: but he who trieth me is the  
 5. Lord. So that judge ye not anything before the proper time,  
 until the Lord come, who will both bring to light the secrets  
 of darkness, and will make manifest the heart's designs; and  
 then shall the praise due be given to every one by God.
6. Now these similitudes, brethren, I have employed respecting  
 myself and Apollos, on your account; that, in regard to us,  
 ye may learn not to think beyond what has been written; that  
 ye may not be puffed up, one for the one against the other.  
 7. For who distinguisheth thee? and what hast thou, which thou  
 hast not received; and if indeed thou hast received, why boast  
 8. as not receiving? Ye are now satiated: ye are now enriched:  
 without us ye have reigned; and I wish indeed, that ye should  
 9. reign, that we also might reign with you. For it seems to me  
 that God has exhibited us the apostles the last, as devoted to  
 death; that we have been made a spectacle to the world, both  
 10. to angels and to men. We are fools on account of Christ; but  
 ye are wise in Christ: we are feeble, but ye are strong: you  
 are in esteem, but we are abhorred.<sup>a</sup>
11. Up to the present hour we suffer hunger and thirst, and  
 are in want of clothing. We are buffeted about, and have  
 12. no home, and we toil, working with our own hands. Railed

<sup>a</sup> Ver. 10. The *ἄτιμοι* were held to be outlaws, and might be slain as well as ill-treated with impunity. See Comment. of Budaeus, p. 206.

13. at, we bless: persecuted, we endure: calumniated, we expostulate: as if we were the purgations<sup>a</sup> of the world, we are  
 14. made the victim of all, to this day. I write not these things  
     to shame you; but, as my beloved children, I admonish you;  
 15. for although ye might have myriads of instructors in Christ,  
     yet you have not many fathers; for in Christ Jesus, by the  
 16. gospel I have begotten you. I call upon you, therefore, to be  
 17. imitators of me. For this end I have sent to you Timothy,  
     who is my beloved and faithful son in the Lord, who will  
     remind you of my ways which are in Christ, just as every-  
 18. where I teach in every congregation. And as I have not  
 19. come to you, some have been puffed up: but I will come to  
     you shortly, if the Lord please, and I will know, not the word  
 20. but the power of those who are puffed up: for the kingdom  
 21. of God is not in word, but in power. What do ye prefer?  
     that I come to you with a rod, or in love, and the spirit of  
     mildness?

## CHAP. V.

1. It is generally reported that among you is fornication, and  
     such fornication which is not among the heathen, that one  
 2. hath his father's wife. And ye are puffed up, and have not  
     mourned rather, in order that he who hath committed this  
 3. act might be removed from the midst of you. For although  
     personally absent, yet present in the spirit, I have already, as  
     if present, judged him who hath so committed this offence:—  
 4. you being assembled, and my spirit, in the name of our Lord  
 5. Jesus Christ, with the power of our Lord Jesus Christ, to  
     deliver up the said person to Satan for destruction of the  
     flesh, that the spirit may be saved in the day of the Lord  
 6. Jesus. Your boasting is not to your honour. Know ye not,  
 7. that a little leaven ferments the whole mass? Purge out the  
     old leaven, that ye may be a new kneading, so as to be un-  
     leavened; for truly our passover, Christ, has been sacrificed for

<sup>a</sup> Ver. 13. *περικαθάρματα* and *περίψημα* have the same meaning, and are both used for those unhappy men who were devoted to death by the Greeks to appease the anger of their gods in time of great calamity, as in pestilence. See Budaei Comment. p. 278, and Schleusner in voce.

8. us. Therefore let us keep the festival, not with old leaven, nor with leaven of depravity and wickedness, but with unleavened bread of sincerity and truth.
9. In this letter I have written to you not to associate with 10. fornicators: yet not altogether with the fornicators of this world, or the covetous, or rapacious, or idolaters; since ye will 11. then be obliged to depart out of the world. And I now <sup>a</sup> write to you, not to associate if any one named a brother be a fornicator, or a covetous person, or an idolater, or a railer, or a drunkard, or a robber, with such a person not to eat.
12. What is it to me, however, to judge those without? 13. Do ye not judge those within? But those without God will judge. Put out from among yourselves the wicked man.

## CHAP. VI.

1. Does any one of you, having an affair with another,<sup>b</sup> endure to be judged by the unjust, and not by the saints?
2. Do ye not really know that the saints shall judge the world? And, if by you the world is judged, are ye insufficient for the least adjudications?
3. Know ye not, that we shall judge angels? Why not then, 4. affairs of property? If then, ye have causes affecting property, 5. the least esteemed in the congregation, those appoint. To your shame I say it:—Is it so, that there is not among you a wise man—not one—who shall be able to decide concerning 6. his brother? But brother with brother is judged, and this by unbelievers!
7. There is therefore already a general declension among you, because ye have law-suits with each other.
8. Why do ye not rather bear injustice? Why not rather be defrauded? On the contrary, ye wrong and defraud; and so 9. ye treat brethren. Can ye be ignorant, that unjust persons shall not inherit the kingdom of God? Be not seduced:

<sup>a</sup> ἔγραψα is used for γράψω in epistles of that which the writer is just writing: as in Latin *scripsi*.—*Winer, Idioms*, Gr. T. p. 219. For the same use of ἔγραψα, see ch. ix. 15.

<sup>b</sup> For this sense of τολμᾶ see Budaeus Comm. Robt. Constantine, et al.

- neither fornicators, nor idolators, nor adulterers, nor voluptuaries, nor sodomites, nor thieves, nor cheats, nor drunkards, nor railers, nor plunderers, shall inherit the kingdom of God?
11. And such characters some of you were: but ye have been cleansed; but ye have been sanctified; but ye have been justified, by the name of the Lord Jesus, and by the Spirit of our God.
12. “All things are allowed to me” :—but all things are not beneficial. “All things are allowed to me” :—but I will not be brought into subjection by any one. “Aliments for the belly; and the belly for aliments” :—but God will put an end both to the one and to the other. Now the body is not for fornication, but for the Lord; and the Lord for the body.
14. And God hath both raised the Lord, and will also raise us, by his power. Know ye not, that your bodies are members of Christ? Having taken away, then, the members of Christ,
16. shall I make them members of a harlot? Never! Are you really ignorant, that he who adheres to the harlot is one body;
- 17.—(for “the two,” saith he, “shall be for one flesh”;) but that 18. he who adheres to the Lord, is one spirit? Flee from fornication! Every sin which a man may commit, is exterior to the body; but the fornicator sins toward his own body.
19. Know ye not, indeed, that your body is a temple of the Holy Spirit in you, whom ye have from God, and that ye are not your own? For ye have been bought at a price. Glorify God, then, in your body, and in your spirit, which are the property of God.

## CHAP. VII.

1. Now, respecting the things of which ye wrote to me;—It 2. is well for a man not to take to himself a wife: but, because of the whoredoms, let each man have his own wife; and each 3. woman her own husband. Let the husband render to the wife the kindness due; and similarly, also, the wife to the husband.
4. The wife controls not her own person, but the husband: and similarly, the husband, also, controls not his own person, but 5. the wife. Do not deprive one another, unless by agreement, for the occasion; in order that ye may have leisure for

prayer:<sup>a</sup> and come together again, as usual; that Satan may not  
 6. tempt you, through your incontinence. But I say this as a con-  
 7. cession—not as an injunction. For I wish all men to be even as  
     myself: but each hath his proper gift from God; one of one  
 8. kind, and another of another. To the unmarried men, how-  
     ever, and to the widows, I say, it is well for them, if they  
 9. should remain as I do; but if they are not firmly controlled,  
     let them marry; for it is better to have married than to be  
 10. inflamed with desire. And to the married it is not I but the  
     Lord who commands that the wife be not separated from the  
 11. husband:—but, if she be separated, let her remain unmarried;  
     or let her be reconciled to her husband:—and that the hus-  
 12. band do not dismiss the wife. And to the other points I  
     speak, the Lord does not: If any brother have a wife, an un-  
     believer, and she be agreeable to dwell with him, let him not  
 13. send her away: and, if any wife have a husband, an unbe-  
     liever, and he be agreeable to dwell with her, let her not  
 14. dismiss the husband. For the unbelieving husband is sanc-  
     tified by the wife; and the unbelieving wife is sanctified by  
     the husband: otherwise, indeed, your children were unclean;  
 15. but now they are holy. If, however, the unbeliever withdraw,  
     let him withdraw: the brother or the sister is not bound in  
 16. such circumstances;—but in peace God has called us;—for how  
     knowest thou, wife, whether thou shalt save the husband? or  
     how knowest thou, husband, whether thou shalt save the wife?  
 17. If not, as God hath apportioned to each, as the Lord hath  
     called each, so let him walk: and thus in all the congregations  
 18. I ordain. Has any one circumcised been called? Let him not  
     become uncircumcised: in uncircumcision has any one been  
 19. called? Let him not be circumcised. Circumcision is nothing,  
     and uncircumcision is nothing, but the keeping of the com-  
 20. mandments of God. Let every one remain in that vocation  
 21. in which he has been called. When a slave, wast thou called?  
     Let it not give thee concern: (but if, indeed, thou art able to

<sup>a</sup> τῇ νηστείᾳ καὶ. As these words are not in the best MSS., nor in the oldest versions and writers, the Syriac excepted, it is probable they have been added to the text, from Mark ix. 29, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

22. become free, much rather avail thyself of it:) for the slave who has been called in the Lord, is the Lord's freed man; and, similarly, the free-man who has been called, is the bond-servant  
23. of Christ. Have ye been ransomed at a price?<sup>a</sup> Become not  
24. men's slaves. Let every one, brethren, remain with God in  
that condition in which he has been called.  
25. And, respecting the virgins, I have no ordinance of the  
Lord: but I give counsel, as having received mercy from the  
26. Lord, to be faithful. I judge this to be well, then, because of  
the present distress; I say that it is well for a man to be thus:  
27.—Art thou engaged to a wife? seek not release: art thou  
28. loosed from a wife? seek not a wife. But, even if thou marry,  
thou hast not sinned: and, if the virgin marry, she hath not  
sinned: but trouble in the flesh such shall have:—however,  
29. I spare you. But this I say, brethren, the time is shortened,  
as to what remains, to the end that, not only they who have  
30. wives might be as if they had not; but, also, that they who  
are weeping, as not weeping; and those rejoicing, as not re-  
31. joicing; and those who are buying, as not possessing; and  
those who are using this world, as not abusing it; for the scene  
32. of this world is passing away. And I wish you to be without  
anxiety. The unmarried is concerned for the things of the  
33. Lord, how he may please the Lord; but the married is anxious  
about the affairs of the world, how he may please his wife.  
34. There is a similar difference between the wife and the virgin:  
the unmarried is concerned respecting the things of the Lord,  
that she may be holy both in body and mind; but the married  
is anxious about the affairs of the world, how she may please  
35. her husband. And I say this for your own benefit, not that  
I may throw a snare over you; but for decorum, and attend-  
36. ance on the Lord without distraction. But if any one think  
that it is unhandsome toward his virgin, if she have passed her  
bloom, and must so continue, let him do what he wishes; he  
37. sinneth not; let them marry. He, however, who stands settled

<sup>a</sup> So Whitby and Wakefield render interrogatively, and with reason, as corresponding to the previous question, v. 21. Thus, the two cases of slaves are settled in harmony with the general rule, vv. 20 and 24.

in his heart, not having necessity, but has control over his own will, and has determined this in his heart, to reserve<sup>a</sup> his virgin, doeth well: so that he who marries his virgin does well; and he who marries not, does better. A wife is bound as long as her husband is alive; but, if her husband be deceased, she is free to be married to whom she will;—only in the Lord. She is happier, however, according to my opinion, if she so remain: and I appear also to have the Spirit of God.

## CHAP. VIII.

1. And, respecting the idol-sacrifices; we know;—(because we all have knowledge: knowledge inflates; but love edifies. 2. And if a person be conceited of knowing something, he has 3. known nothing yet, as he ought to have known. But, if any 4. one love God, he has been known by him.)—Respecting the eating of the idol-sacrifices, then, we know that an image is nothing real in the world;<sup>b</sup> and that there is no other God but 5. one. For though there are, indeed, gods so called, whether in heaven, or upon earth; as they are many gods, and many 6. lords; yet we have one God, the Father, from whom are all things, and we for him: and one Lord Jesus Christ, through 7. whom are all things, and we through him. But all have not this knowledge; and some, with the consciousness of the idol until now eat as of an idol-sacrifice; and their conscience being 8. weak is defiled. Food, however, will not bring us near to God; for neither, if we eat, do we excel; nor, if we eat not, 9. are we deficient. But take care lest, in any way, this liberty 10. of yours become an obstacle to the infirm. For, if a person see thee who hast knowledge reclining in an idol-temple, will

<sup>a</sup> For *τηρεῖν* in the sense of “reserve,” see Jno. ii. 10, *σὺ τετήρηκας τὸν καλὸν οἶνον ἔως ἄρτι.*

<sup>b</sup> As the apostle by the term *εἴδωλον* here doubtless means an image, or carved statue to whom religious worship was offered, the term “idol” does not precisely express his idea, which seems to be, that an image is a mere form without reality:—or, as the Psalmist describes it—“Their idols are silver and gold, the work of men’s hands: they have mouths, but they speak not: eyes have they, but they see not: they have ears but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not, neither speak they through their throat.”—Ps. cxv.

not the conscience of him who is infirm be strengthened for  
11. the eating of the idol-sacrifices? And, will not the infirm  
brother, for whom Christ died, perish by this knowledge of  
12. thine? And thus sinning against the brethren, and smiting  
13. their infirm conscience, ye sin against Christ. Wherefore if  
food be an obstacle to my brother, I will never eat flesh any  
more, that I may not be an obstacle to my brother.

## CHAP. IX.

1. Am not I a free-man?—Am not I an apostle? Have not I  
seen Jesus Christ our Lord? Are not ye my work in the  
2. Lord? If to others, I am not an apostle, yet surely I am to  
3. you! For the seal of my apostleship are ye in the Lord. My  
4. reply to those who question me, is this: Have we not a right  
5. of eating and drinking? Have we not a right of travelling  
with a sister, a wife, like the other apostles, and the brothers  
6. of the Lord, and Kephas? Or I and Barnabas, have we alone  
7. no right to leave off manual labour? Who ever serves in the  
army at his own expense? Who plants a vineyard, and eats  
not of its fruit? Who tends a flock, and eats not of the milk  
8. of the flock? Do I speak thus as a man merely, or does not  
9. the law say the same thing? For, in the law of Moses it has  
been written, “Thou shalt not muzzle an ox thrashing.” Is  
10. God concerned for oxen? Or, does He speak thus altogether  
on our account? For our sake, undoubtedly it was written;  
because it is right that the ploughman should plow in hope,  
11. and the thresher also, be in hope of a participation. If we  
have sown in you spiritual good, is it a great thing if we  
12. shall reap from you temporal good? If others are partaking  
of this privilege among you, ought not we in preference? Yet  
we have not made use of this privilege; but we endure all  
things, that we may cause no hindrance to the gospel of  
13. Christ. Know ye not, that they who perform temple services,  
eat from the temple?—that they who attend to the altar, have  
14. a portion with the altar? Thus, also, the Lord has appointed  
15. to those who publish the gospel, to live from the gospel. But  
I have not availed myself of any one of these rights: nor have  
I thus written, in order that they may be so conceded to me:

for it were better for me to die, than that any one should  
 16. make void my exultation. Not that I take any merit to myself, however, though I do preach the gospel; for I am lying under a strong obligation: wo, indeed, there is for me, if I do  
 17. not preach the gospel! If, indeed, I do this of my own accord, I have a remuneration: but if, not by my own choice, I  
 18. have been intrusted with a stewardship, what then is my remuneration?—That preaching the gospel, I shall establish the gospel of Christ free of expense, so as not to use my entire authority  
 19. in the gospel. For, being free from all, I have bound myself  
 20. to all, that I may gain the more. And I became to the Jews as a Jew, that I might gain Jews: to those under law, as under law, (though not myself under law,) that I might gain those  
 21. under law: to those without law, as without law, (though not without law to God, but under law to Christ,) that I might gain  
 22. those without law. I became to the weak, as weak, that I might gain the weak:—to them all I have become all things,  
 23. that, in every way, I may save some. And this I do for the sake of the gospel, that I may be a partaker of it. Know you not, that the racers in the course—all indeed run, but one  
 25. receives the palm?<sup>a</sup> So run you, that you may obtain. And every combatant is temperate in all things: they indeed do this that they may receive a perishable crown; but we, one  
 26. imperishable. I accordingly so run, as with no uncertainty:  
 27. I so hit, as not striking at air. But I chasten my body, and make it subservient; lest possibly, having preached to others, I myself should become disapproved.

## CHAP. X.

1. For I wish you not to be ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and that all were baptized into Moses by the cloud and by the sea; and that all ate the same spiritual food, and all drank the same spiritual drink; for they drank from a rock spiritually following them: and that rock was the Christ.
2. With most of them, however, God was not well-pleased:
3. 4. hence they perished in the desert. Now, these things occurred

<sup>a</sup> The *brab* is an oriental palm; hence the word *βραβεῖον*.

as types for us, that we might not be cravers after bad things,  
7. even as they craved. So be not image-worshippers, like some  
of them; as it is written: "The people sat down to eat and to  
8. drink, and stood up to dance." And let us not commit forni-  
cation, as some of them did, and twenty-three thousand fell  
9. in one day. Nor let us provoke Christ, even as some of them  
10. provoked, and were destroyed by the serpents. Neither mur-  
mur, as also some of them murmured, and perished by the  
11. destroyer. Now, all those things happened to them typically;  
and have been recorded for our admonition, in whom the  
12. boundaries of the ages have met. Wherefore let him who is  
13. thinking that he has stood, take care lest he fall. You are not  
exposed to a temptation different from mankind in general:  
and faithful is God, who will not permit you to be tempted  
beyond what you can bear; but, with the temptation, he  
will also direct the issue, that you may be able to endure.  
14. Wherefore, my beloved, flee away from the image-worship!  
15. I am speaking as to discerning men; do you yourselves judge  
16. of what I say. The cup of thanksgiving, for which we give  
thanks,—is it not a participation of the blood of Christ? The  
bread which we break—is it not a participation of the body of  
17. Christ? For we who are many are one loaf—one body;  
18. since we all partake of the same loaf. Look at Israel as a  
nation: are not they who eat the sacrifices partakers of the  
19. altar? Why then do I say this? Because an image is any-  
thing; or, because what is sacrificed to an image is anything?  
20. No: but because what the heathen sacrifice, they sacrifice to  
demons, and not to God: and I am not willing that you be-  
21. come associates to the demons. You cannot drink the cup of  
the Lord, and also the cup of demons: nor can you partake  
22. of the table of the Lord, and also of the table of demons. Are  
we indeed provoking the Lord to anger? Are we stronger  
23. than he? "All things are allowed to me."—But all things  
24. are not beneficial. "All things are allowed to me."—But all  
things do not edify. Let no one seek his own gratification  
alone; but every one the welfare of another.  
25. Everything which is sold at market eat, scrupling nothing

26. on account of conscience; for, “the earth is the Lord’s and its  
27. fulness.” And if any unbeliever invite you, and you be dis-  
posed to go, eat of everything which is presented to you,  
28. scrupling nothing on account of conscience. But if any one  
say to you, “This is an idol-sacrifice”; do not eat, on account  
29. of the informant and conscience:—I do not speak of thine  
own conscience, but of the other’s: for why is my liberty  
30. judged by another’s conscience? And if I partake with gra-  
titude, why am I defamed on account of that for which I  
31. give thanks? Whether you eat, then, or drink, or whatever  
32. you do, do all for the glory of God. Be you inoffensive both  
to Jews and Greeks, and also to the congregation of God; just  
33. as I also comply with all in everything, not seeking my own  
interest, but that of the multitude, that they may be saved.

## CHAP. XI.

1, 2. Be my followers, just as I follow Christ. And, brethren,  
I praise you, because you have remembered me in all things,  
and hold to the observances just as I delivered them to you.  
3. Now, I wish you to know, that of every man Christ is the  
head; and the head of woman, the man; and the head of  
4. Christ, God. Every man praying or prophesying having a  
5. veil on the head, disgraces his head: but every woman pray-  
ing or prophesying with the head unveiled, disgraces her  
6. head; for it is just the same as if it were shaven. If, how-  
ever, a woman be not veiled, then let her be shorn: but if it be  
disgraceful to a woman to be shorn or shaven, let her be veiled.  
7. On the other hand, however, a man ought not to have the head  
veiled, he being God’s glorious likeness; but woman is man’s  
8. glory; for man is not from woman, but woman from man;  
9. since man was not created for the woman, but woman for the  
10. man. Wherefore the woman ought to have authority upon  
11. the head, on account of the angels: however, neither is man  
separate from woman, nor woman separate from man, in the  
12. Lord. For, as the woman is from the man, so, also, the man  
13. is by the woman; and the whole from God. Judge for your-  
selves: is it becoming for a woman to pray to God, unveiled?  
14. Does not nature herself teach you that if a man have long

15. hair, it is a degradation to him; but that, if a woman have long hair, it is an adornment to her? Because the hair is given to  
16. her as a veil. If, however, any one appear to be disputatious, we have no such usage, neither have the congregations of God.

17. But, in noticing this matter, that you meet not for the  
18. better, but for the worse, I do not praise; for, in the first place, I hear that, on your meeting together in assembly,  
there are divisions among you; and, as to a certain part I  
19. believe it; for there must be factions among you, that those  
20. who are sound may become apparent among you. Then,  
again, your assembling together, is not to eat the Lord's  
21. supper; for each takes his own private supper first, at the meal; and here one is eating with appetite, and there another  
22. is drinking his fill of wine. Have you not houses, then, to  
to eat and drink in? Or do you despise the assembly of God,  
and put to the blush those who have not? What am I to say  
to you? Shall I praise you? In respect to this, I do not  
23. praise. For I received from the Lord what I also delivered  
to you,—that the Lord Jesus, on the night on which he was  
24. betrayed, took a loaf of bread, and, having given thanks,  
broke it and said: “Take, eat: this is my body, which is  
25. broken for you: do ye the same for my remembrance”: in the  
same manner, also, the cup, after the supper, saying, “This  
cup is the new covenant by my blood, do ye the same, as  
26. often as you may drink for my remembrance.” As often,  
then, as you eat this bread, and drink this cup, you make  
27. known the death of the Lord, until he come. So that he who  
shall eat the bread or drink the cup of the Lord, unsuitably,  
28. will be punishable for the body and the blood of the Lord. But  
let a man prove himself, and thus let him eat of the bread, and  
29. let him drink of the cup: for he who eats and drinks unsuitably,  
eats and drinks his own punishment, not discriminating the  
30. body of the Lord. Through this, many are weak and sickly  
31. among you; and not a few have departed. If, however, we  
32. scrutinised ourselves, we should not be judged; but being  
judged by the Lord, we are corrected, that we may not be con-

33. demned with the world. And so, my brethren, on coming  
34. to eat together, wait and receive one another. If any one  
have appetite, let him eat at home; that your meeting may  
not incur punishment. I have some other matters to regulate  
when I come.

## CHAP. XII.

1. And, concerning the spiritual gifts, brethren, I wish you  
2. not to be ignorant. (You know that you were heathens,  
3. hurried away after the mute images, as ye were led.) I  
therefore tell you, that no one speaking by God's Spirit says  
—“A curse on Jesus!”—and that no one is able to say—  
4. “Lord Jesus!” unless by the Holy Spirit. And there are  
5. varieties of gifts, but the same Spirit; and there are varieties  
6. of services, but the same Lord; and there are varieties of  
7. powers, but the same God, who effects the whole in all. And  
to each is given the manifestation of the Spirit, for usefulness.  
8. Thus, to one is given, through the Spirit, a word of wisdom;  
and to another, a word of knowledge, according to the same  
9. Spirit; and to another, faith, by the same Spirit: to one, gifts  
10. of cures, by the same spirit; and to another, operations of  
mighty works; and to another, prophecy; and to another, dis-  
criminations of spirits: to one, different languages; and to  
11. another, interpretation of languages. And all these things  
the one very same Spirit effects, distributing to each particu-  
12. larly, just as he pleases. For just as the body is one, and has  
many members, but all the members of the body, though  
13. many, are one body; so also Christ. For both, by one Spirit,  
have we all been baptized into one body,—whether Jews or  
Greeks, whether slaves or freemen;—and we have also been  
14. affused into one Spirit. Then, also, the body is not one mem-  
15. ber, but many. If the foot should say—“Because I am not a  
hand, I am no part of the body,”—does it really follow that it  
16. is no part of the body? And if the ear should say—“Because  
I am not an eye, I am no part of the body,”—is it then, in  
17. fact, no part of the body? If the whole body were an eye,  
where is the hearing? If the whole were hearing, where is  
18. the smell? But, as it is, God has placed the members, each

19. one of them in the body, just as he pleased. And, if the  
20. whole were one member, where is the body? As it is, how-  
21. ever, the members are numerous, but the body is one. The  
eye is not able to say to the hand, “I have not need of thee”:  
22. or, again, the head to the feet, “I do not want you.” But,  
quite the contrary, the members of the body which are  
23. thought to be the more feeble, are indispensable; and those  
parts of the body which we esteem the less honourable—them  
we attire with more abundant honour; and our unseemly parts  
24. have the greatest decoration; while our graceful parts have no  
need of it: but God has blended the body together, having  
25. given more abundant honour to the deficient part, in order  
that there may be no division in the body, but that the mem-  
26. bers may be concerned equally for each other: and, whether  
one member suffer, all the members sympathise; or, whether  
one member be honoured, all the members rejoice with it.  
27, 28. Now, you are Christ’s body and members in part. And  
those whom God has placed in the congregation, are,  
first, apostles; second, prophets; third, teachers; afterward,  
mighty works; then, gifts of cures; succours; administrations;  
29. different kinds of tongues. Are all apostles? Are all pro-  
phets? Are all teachers? Do all perform mighty works?  
30. Have all gifts of cures? Do all speak in tongues? Do all  
31. interpret? But you are ambitious of the more powerful gifts;  
and yet a much more excellent path I now point out to you.

### CHAP. XIII.

1. If I should speak in the tongues of men, and even of the  
angels, and I have not love, I am sounding brass, or clanging  
2. cymbal. And if I possess prophecy, and am acquainted with  
all mysteries and all knowledge, and if I possess all the faith  
even to transport mountains, and have not love, I am nothing.
3. And if I distribute all my substance in alms, and if I surrender  
my body to be burned, and I have not love, I am nothing bene-  
4. fited. Love is forbearing; is benignant. Love does not envy.
5. Love is not boastful; is not puffed up; acts not unbecomingly;  
seeks not the advantage of herself only; is not exasperated;
6. does not think upon an injury; rejoices not with iniquity,

7. but rejoices with the truth; is all forgiving; is all confiding;  
8. is all hopeful; is all enduring. Love never fails off: but, as  
for "prophecyings," they will be terminated; as for "tongues,"  
they will be discontinued; as for "knowledge," it will be  
9. made void. For, we know only in part, and we prophesy  
10. only in part: but, when the full maturity shall arrive, then  
11. the gift in part will be rendered void. When I was a child,  
as a child I talked; as a child I felt; as a child I reasoned:  
but when I became a man, I left off the manners of the child.  
12. For we now see in a mirror, by resemblance; but then we  
shall see face to face. Now, I know in part; but then I shall  
13. know just as I have been known. But now faith, hope,  
love, are permanent;—these three: and of these the greatest  
is love.

## CHAP. XIV.

1. Ardently pursue love: and be emulous of the spiritual  
2. gifts; but chiefly that you may prophesy; for he who is speak-  
ing in a tongue, is not speaking to men, but to God; for no  
one attends; but, in spirit, he is speaking mysterious things.  
3. He who is prophesying, however, is speaking to men instruc-  
4. tion and exhortation and comfort. The speaker in a tongue  
instructs himself: but he who prophesies, instructs an assembly.  
5. I am willing, indeed, that you should all speak in tongues;  
but I would much rather that you should prophesy; for greater  
is he who prophesies, than he who speaks in tongues; except,  
indeed, he should interpret, in order that the assembly may  
6. receive instruction. And if I now come to you, brethren,  
speaking in tongues, what shall I profit you, unless I shall  
speak to you with "revelation," or with "knowledge," or with  
7. "prophecy," or with "doctrine"? Thus inanimate things  
giving a sound, whether flute or harp, if they give no distinc-  
tion to the notes, how will the tune on the flute or harp be  
8. known? And, if a trumpet give an uncertain sound, who will  
9. prepare himself for war? So also you by the tongue, if you  
do not give intelligible speech, how shall what is spoken be  
known? For you will be speaking to the air. Numerous as  
10. the kinds of voices may be in the world, yet not one of them

11. is unmeaning. If, then, I know not the import of the voice,  
I shall be to the speaker a foreigner, and the speaker will be a  
12. foreigner to me. And thus, since you are zealots for spiritual  
gifts, seek them for the edification of the assembly, in order  
13. that you may abound in them. Wherefore, let the speaker in  
14. a tongue pray that he may interpret. For, if I pray in a  
tongue, my spirit prays, but my understanding is barren.  
15. How then is it? I will pray in spirit, and I will pray also with  
understanding. I will sing praise in spirit, and I will sing  
16. praise also with understanding. Otherwise, if thou bless in  
the spirit, how shall he who occupies the place of the illiterate  
say the "Amen," upon thy thanksgiving, since he understands  
17. not what thou art saying? No doubt thou dost render thanks  
18. beautifully; but the other is not benefited. I thank God I  
19. speak in tongues more than you all. But, in assembly, I  
would rather have spoken five words with my understanding,  
that I might instruct others, than ten thousand words in a  
20. tongue. Brethren, become not puerile in thought;—(in vice,  
21. however, be as infants;) but in thought become manly. In  
the law it has been written: "By speakers of different tongues,  
and by different lips, will I talk to this people; and neither so  
22. will they listen to me, saith the Lord." So that the tongues  
are for a sign, not to those who have believed, but to those  
who have not believed: the prophesying, however, is not to  
23. the unbelieving, but to the believing. Suppose, therefore, the  
whole congregation be assembled together, and all should speak  
in tongues, and there should come in illiterate persons or un-  
24. believers, will they not say that you are raving? But, if all  
should prophesy and any unbeliever or illiterate person should  
25. enter, he is convinced by all, he is scrutinised by all: the secrets  
of his heart become manifest; and so falling on his face, he  
will worship God, proclaiming that God is really among you.  
26. Why then is it, brethren, when you assemble, each of you has  
a psalm—has a discourse—has a tongue—has a revelation—  
27. has an interpretation? Let all be for instruction. And if  
there be speaking in a tongue, let it be by two or at most  
28. three, and in succession; and let one interpret: but if there be

not an interpreter, let him be silent in assembly; and let him  
29. speak to himself and to God. And let two or three prophets  
30. speak, and let the others judge: but if to another, who is  
31. seated, there be a revelation, let the first have concluded: for  
you can all prophesy singly, that all may learn, and all be  
32. admonished. And prophetic spirits are submissive to prophets;  
33. for God is not the God of confusion, but of peace: thus, in  
34. all the congregations of the saints. Let your wives be silent  
in the assemblies; for it has not been permitted to them to  
35. speak, but to be submissive; just as the law also saith: and if  
they wish to be instructed on any point, let them inquire of  
their own husbands at home; for it is disgraceful to women to  
36. speak in a public assembly. Did the word of God either go  
37. out from you, or did it extend to you alone? If any one  
assume to be a prophet or spiritually-gifted, let him acknow-  
ledge the things which I am writing to you, that they are  
38. commandments of the Lord: but if any one ignore—let him  
ignore. So that, brethren, be zealous to prophesy; and to  
39. speak in tongues, do not restrain; but let all things be in a  
becoming manner, and according to order.

## CHAP. XV.

1. I now remind you, brethren, of the gospel which I an-  
nounced to you, and which you received; wherein also you
2. have stood, and by which you are saved, if you hold to the  
same doctrine I announced to you;—unless you have believed
3. to no purpose. For I delivered to you in chief, what also I  
received, that Christ died for our sins, according to the scrip-  
4. tures; and that he was buried; and that he arose on the third  
5. day, according to the scriptures; and that he was seen by  
6. Kephas; then by the twelve; afterward, he was seen by upward  
of five hundred brethren all together; of whom the greater  
7. number are now living, but some are at rest: afterward, he  
8. was seen by James: then, by all the apostles: and last of all,  
9. he appeared also to me, just as if to an outcast abortion: for I  
am the least of the apostles, who am not fit to be called an  
10. apostle, because I persecuted the congregation of God. But,  
by favour of God, I am what I am: and his favour which he

bestowed on me, has not been fruitless; on the contrary, I laboured more abundantly than all of them;—not I, however,  
11. but the favour of God which is with me. Whether I, then,  
12. or they, thus we preached, and thus you believed. Now, if it  
is published that Christ has been raised from the dead, how  
say some among you, that there is not a resurrection of the  
13. dead? But, if there be not a resurrection of the dead, neither  
14. hath Christ been raised; and, if Christ has not been raised,  
both our preaching is then void, and void also is your believing.  
15. Consequently, also, we have testified falsely of God; for we  
testified in respect to God, that he raised the Christ; whom he  
did not raise, if, in point of fact, dead persons are not raised to  
16. life. Certainly, if dead persons are not raised to life, then  
17. Christ has not been raised to life: and if Christ has not been  
raised to life, your faith is fallacious;—you are still in your  
18. sins: consequently too, they who have fallen asleep in Christ,  
19. are lost. If, in this life, we have placed our only hope in  
20. Christ, we are more pitiable than all men. (But now, Christ  
21. has been raised from the dead, first-fruits of the departed: for,  
since through a man there is death, through a man, also, there  
22. is a resurrection of the dead: for, as by Adam all die, so, also,  
23. by Christ, all will be restored to life. And each in the proper  
order: the first-fruits, Christ; afterward, they who belong to  
24. Christ, at his appearing. Then, the end, when he will give  
up the kingdom to God even the Father; when he will have  
25. put down all government and all authority and power; for he  
must reign “until he have put all the enemies under his feet.”  
26. Death, the last enemy, will be destroyed; for, “all things he  
27. has subjected under his feet.” But, when he says that “all  
things are subjected,” it is manifest that there is an exception  
28. of him who has subjected all things to him. . And, when he  
shall have subjected all things to him, then, also, the Son  
himself will be subjected to him who has subjected all things  
to him; that God may be all in all.)  
29. Otherwise, what will they do, who are baptized for the  
dead? If the dead are not raised at all, why, then, are those  
30. baptized for the dead? and why are we in danger every hour?

31. I solemnly declare—by the joyful confidence which I have of you in Christ Jesus our Lord—that I am dying daily. If, as 32. men do, I have fought with the wild beast in Ephesus, what benefit is it to me? If the dead are not raised, “Let us eat 33. and drink; for to-morrow we die.” Be not led astray:

“Society with vice corrupts a virtuous life.”

34. Wake up to sobriety, as it becomes you, and do not go wrong; for some are ignorant of God. To your shame I say it.

35. But, some one will ask: “How are the dead raised to life; 36. and in what body come they forth? Senseless! what thou 37. sowest is not brought to life, except it die: and, as to what thou sowest, thou sowest not the body, which will be produced, but a bare grain, perchance of wheat, or of any of the 38. other seeds: but God gives to it a body, as he hath pleased,

39. and to each of the seeds the peculiar body. All flesh is not of the same kind; but one is the flesh of men; and another, the flesh of cattle; and another, of fishes; and another, of fowl: 40. there are also bodies celestial, and bodies terrestrial: but the glory of the celestial is distinct from that of the terrestrial.

41. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in splendour.

42. And thus the resurrection of the dead: it is sown in corruption; it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in

44. power: it is sown a natural body, it is raised a spiritual body: 45. there is a natural body, and there is a spiritual body. And so it has been written: “The first man, Adam, became a living

46. soul”; the last Adam, “a life-giving spirit.” The spiritual, however, was not first, but the natural; afterward, the

47. spiritual: the first man from the ground, earthy; the second 48. man, the Lord from heaven. What the earthy man is, such are also the earthy men; and what the heavenly, such also the

49. heavenly: and, just as we have borne the likeness of the earthy, we shall bear, also, the likeness of the heavenly.

50. But this I affirm, brethren, that flesh and blood cannot in-

- herit the kingdom of God, nor shall corruption inherit incorruption. Lo! a mystery I disclose to you: we shall not all sleep, 51. but we shall all be changed,—in a moment, in the winking of an eye, at the last trumpet; for it will sound, and the dead 52. will be raised incorruptible, and we shall be changed. For it must be that this corruptible body be clothed with incorruption, and this mortal body be clothed with immortality. 53. And, when this corruptible body shall be clothed with incorruption, and this mortal body shall be clothed with immortality, then shall be accomplished the saying which has 54. been written, “Death is swallowed up for ever!” Where, O Death, is thy sting? Where, O Hades, thy victory? 55. The sting of Death, indeed, is sin; and the force of sin is the law: but thanks to God, who giveth us the victory, through 56. our Lord Jesus Christ.
58. So that my beloved brethren, be ye settled, unshaken, abounding in the work of the Lord, always; knowing that your labour is not vain in the Lord.

#### CHAP. XVI.

1. And, respecting the collection which is for the saints:—as I have appointed to the congregations of Galatia, so also do ye.
2. Every first day of the week, let each of you, in treasuring up what he may have gained, set apart something, in order that, when I come, collections may not then be made.
3. And, when I arrive, the persons whom ye may authorise by letters, I will send, to convey your bounty to Jerusalem:
4. and, if it be thought requisite, that I myself should go, they shall go with me.
5. And I will come to you, when I have passed through Macedonia; for I am coming by Macedonia;
6. and, perhaps, I shall stay with you, or even pass the winter,
7. that you may conduct me whither I may journey. For I do not wish to see you now on my way; since I hope to remain some time with you, if the Lord permit. But I shall remain
9. at Ephesus, until the Pentecost; for a great and effective door has been opened to me, and there are many opponents.
10. And if Timothy should have come, take care that he be not with you in fear; for he labours in the work of the Lord

11. like myself: Let no one, therefore, treat him with contempt: and send him forward in peace, that he may come to me; for
12. I am expecting him with the brethren. And as for Apollos, the brother, I urged him repeatedly to come to you with the brethren: but he was by no means willing to come at present: he will, however, come when he has an opportunity.
13. Keep awake! Stand firm in the faith! Be men! Be
- 14, 15. strong! Do everything with love. And I entreat you, brethren, take notice of the family of Stephanas; because it is the first-fruits of Achaia, and they have devoted themselves
16. unto service for the saints; that you may rank yourselves with such persons, and with every co-operator and labourer.
17. And I rejoice at the arrival of Stephanas, and Fortunatus, and Achaicus; because these brethren have supplied the want
18. of you; for they have set at rest both my spirit and yours. Honour, therefore, such brethren!
19. The congregations of Asia salute you. Aquila and Priscilla, together with the congregation at their house, particularly
20. salute you. All the brethren salute you. Salute each other
21. with a holy kiss. The salutation of me Paul, in my own
22. hand. If any one love not the Lord Jesus Christ, let him be "anathema. Maran-atha"!—an execration. Our Lord is near!
- 23, 24. The favour of the Lord Jesus Christ be with you. My love to you all in Christ Jesus. Amen.

THE  
EPISTLE TO TITUS.

CHAPTER I.

1. PAUL, a servant of God and an apostle of Jesus Christ in regard to the faith of the chosen of God, and the knowledge
2. of the truth which relates to piety, in a hope of eternal life, which the God who is never false, hath promised in very re-
3. mote ages, and, at proper seasons, hath made his word clearly known by a promulgation with which I have been intrusted
4. according to the appointment of God our Saviour;—to Titus, my own dear child by a common faith, grace and peace from God our Father, and from the Lord Jesus Christ, our Saviour.
5. For this purpose I left thee in Crete, that thou mightest rectify deficiencies, and mightest institute elders, from city to city,
6. as I directed thee: where any one is unblamable, husband of one wife, having believing children, who are not charged with
7. licentiousness, nor are disorderly. For it is necessary, that the overseer be unblamable, as a steward of God; not arrogant, not petulant, not a drinker, nor a fighter, nor mercenary;
8. but hospitable, attached to the good, discreet, just, holy,
9. moderate; maintaining the faithful doctrine in his teaching, that he may be able both to exhort by wholesome instruction,
10. and to refute the opponents. For there are many, not only disorderly and talking without sense, but also deceivers, especially those belonging to the circumcision; whose mouths must be closed, who pervert whole families, teaching what
11. must not be taught, for the sake of base gain. One of their people says, (it is one of their own authors,)—“The Cretans,
12. always liars are, savage beasts, with craving maw.”—This is a

true description: on which account reprove them severely,  
14. that they may be sound in the faith, not attending to Jewish  
15. fables and precepts of men perverted from the truth. All  
things, indeed, are pure to those who are pure; but to those  
who are polluted and unbelieving, nothing is pure; both their  
16. understanding and their conscience are polluted. They pro-  
fess to know God; but they deny him by their actions; being  
disgusting, obstinate, and incapable of any good action.

## CHAP. II.

1. But do thou discourse of such things which are proper to  
2. wholesome doctrine; that the old men be watchful, grave,  
3. discreet, sound in the faith, in love, in patience; that the  
elderly women, likewise, observe a sacred propriety in their  
deportment; that they be not mischief-makers, nor overcome  
4. by much wine; that they be good instructors, in order that  
they may influence the young women to be affectionate to  
5. their husbands and children; discreet, chaste, domestic, good,  
submissive to their own husbands; in order that the doctrine  
of God may not be calumniated.
- 6, 7. The younger men, likewise, exhort to moderation; in all  
respects offering thyself as a pattern of good works: in teach-  
8. ing evincing integrity, seriousness; sound, undeniable doctrine;  
so that he who is of the opposition may be shamed, having  
nothing evil to say of us.
9. Servants exhort to be submissive to their own masters; in  
10. all things to be contented; not contradicting; not purloining,  
but evincing perfect good faith; that they may adorn the  
11. doctrine of God our Saviour in all things. For the saving  
12. favour of God is manifested for all men, instructing us, that,  
renouncing irreligion and worldly desires, we should live  
soberly, and righteously, and piously in the present world,  
13. awaiting the joyful hope and glorious appearing of our great  
14. God and Saviour, Jesus Christ; who gave himself for us, that  
he might redeem us from all iniquity, and purify for himself a  
15. distinct people, zealous for good works. Speak out these things,  
and exhort and reprove with all authority; let no one despise  
thee.

## CHAP. III.

1. Admonish them to be submissive to powers and authorities;
2. to obey rule; to be ready for every good work; to calumniate no one; not to be contentious; to be mild, evincing perfect
3. gentleness toward all men. For we ourselves, also, were formerly senseless, disobedient, erring, in bondage to various lusts and pleasures; living in malice and envy, detested, hating
4. one another. But when the kindness and the benevolence of God
5. our Saviour appeared, he saved us not by the righteousness of those deeds which we have performed, but according to his own mercy, by means of a washing of regeneration, even a
6. renewing of the Holy Spirit, which he poured out upon us
7. abundantly, through Jesus Christ our Saviour; in order that being justified by his favour, we might become heirs as to a
8. hope of eternal life.—Truthful is the word. And respecting these things, I wish thee to be thoroughly confirmed, that those who have believed in God may be mindful to excel in good works. These things are honourable, and useful among
9. men: but foolish questions, and genealogies, and disputes and contentions about the law, avoid; for they are unprofitable
10. and vain. A schismatical man, after a first and second admonition, reject; knowing that such a person is perverted, and sinneth, being self-condemned.
12. When I shall send Artemas to thee, or Tychicus, hasten to come to me at Nicopolis; for I have decided on spending the
13. winter there. Send on Zenas the lawyer, and Apollos, with
14. careful attention, so that they may not lack anything: and let our brethren learn to be foremost in good works for these
15. pressing occasions, that they may not be unfruitful. All who are with me salute thee. Salute those who love us faithfully. Grace be with you all! Amen!

THE  
SECOND EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1. PAUL, an apostle of Jesus Christ, through the will of God, and Timothy the brother, to the congregation of God which is in Corinth, together with all the saints who are in the whole
2. of Achaia: favour to you and peace from God our Father, and from the Lord Jesus Christ.
3. Blessed be the God and Father of our Lord Jesus Christ,
4. the Father of mercies, and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort those who are in any kind of trouble, through the consolation, by
5. which we ourselves are comforted by God: because, according as the sufferings of Christ are abundant upon us, so, through
6. Christ, aboundeth also our consolation. And, whether we be afflicted, it is for your comfort and salvation, which is effected by endurance of the same sufferings as those which we also suffer; or whether we be comforted, it is for your consolation
7. and salvation: and our hope for you is firm, knowing that, as ye are partakers of the sufferings, so also of the consolation.
8. For we do not wish you, brethren, to be ignorant respecting the trouble which has befallen us in Asia, that we have been exceedingly weighed down, beyond our strength, so as to have
9. despaired even of life. But we had the sentence of death in ourselves, in order that we might not trust in ourselves, but
10. in the God who raiseth the dead; who from such a death delivered us, and is delivering, in whom we hope that he will also
11. yet deliver; you, also, working together for us in supplication,

so that the favour granted to us through many persons, may be gratefully acknowledged by many on our account.

12. For this itself is our boasting, the testimony of our conscience, that, in simplicity and divine sincerity, not in worldly wisdom, but in the favour of God, we have conducted ourselves in the world; and especially toward you. For we write no other things to you, than what you read, or even acknowledge; and I hope that you will also acknowledge completely,
13. even as you do partially acknowledge us, that we are your boast, as indeed you will be ours in the day of the Lord Jesus.
14. And in this confidence, I was purposing to come to you previously, so that you might have a second benefit; and, through you, to go across to Macedonia; and to come back from Macedonia to you; and by you be sent forward to Judæa.
15. This, therefore, being my intention, did I treat it lightly then; or are my purposes<sup>a</sup> formed on worldly principles, that I
16. should have both positives and negatives? But God is witness,
17. that what we say to you, has no duplicity in it: for the Son of God, Jesus Christ, was not preached by us, namely, by me, and Silvanus, and Timothy, among you with equivocation, but

<sup>a</sup> This passage is one which is calculated to put the principles of the translator strongly to the test. A literal translation would be positively unintelligible to the English reader, e. g. " Purposing this, therefore, did I then use lightness ? or, what things I purpose, do I purpose according to flesh, that I should have both the yes, yes, and the no, no ?

" But God is faithful, that our word to you is not yes and no : for the Son of God, Jesus Christ, who among you by us was preached, by me, and Silvanus, and Timothy, was not yes and no, but was yes in him : for whatever promises of God in him, the yes, and in him the amen to God for glory by us."

Perhaps a general idea of the apostle's meaning may be gathered from such a translation, but it will require some penetration to reach it, and which an ordinary reader will probably not be able to exercise.

Here then the office of the translator seems to be to render the entire and perfect sense of the passage so clear, that the reader shall not be left to conjecture, as if to solve an enigma ; and, whatever a literalist may allege to the contrary, the reader will be thankful to have the clear sense given to him, instead of being left in a mist.

20. there was certainty in him: for whatever be the promises of God, they are in him certain and faithful, for the glory of  
21. God through us. And He who confirms us together with  
22. you into Christ, and has anointed us, is God, who also has set his seal upon us, and given the pledge of the Spirit in our hearts.

23. Now I appeal to God as a witness unto my soul, that, sparing  
24. you, I have not yet come to Corinth: not, because we have authority over you, in respect of the faith; but, because we are associates of your joy: for, in the faith ye have stood firm.

## CHAP. II.

1. But this I determined in myself, not to return to you in  
2. grief; for, if I grieve you, who then is he who makes me  
3. glad, but the one who is grieved by me? And I wrote to you for this very reason, that, on coming, I might not have sorrow from them who ought to afford me joy; having been persuaded  
4. of the whole of you that mine is the joy of you all. For, in much affliction and fainting of heart I wrote to you with many tears, not that you might be grieved, but that ye might know the love which I have exceedingly for you.

5. And, if an individual has occasioned me sorrow, I have been grieved only by a part of you; that I may not lay the  
6. charge upon you all. To such person, the actual discipline  
7. administered by the majority is sufficient: so that, on the other hand, you should rather forgive and comfort, lest possibly the  
8. individual be swallowed up by excessive grief. Wherefore I  
9. intreat you to evince unto him love. And in truth, I have written purposely that I may know the proof of you, whether  
10. you are obedient in all things. And to whom you forgive anything, so do I: and, indeed, whatever I have forgiven, I have  
11. forgiven on your account, in the presence of Christ: that we may not be over-reached by Satan; for we are not ignorant of his designs.

12. Now, on coming to Troas for the gospel of Christ, and a door  
13. being opened to me by the Lord, I had no rest in my spirit, by not finding Titus, my brother; but making arrangements for them, I departed for Macedonia.

14. And I am thankful to God, who is always giving us a triumph in Christ, and diffusing the odour of the knowledge  
15. of him by us, in every place. For we are by God a fragrance of Christ among those who are saved, and among those who  
16. are destroyed: to the one, indeed, a smell of death, for death; but to the others a smell of life, for life. And for these things,  
17. who is sufficient? For we are not like very many sophisticating<sup>a</sup> the word of God; but, as from sincerity, but as from God, in the presence of God, in Christ we speak.

## CHAP. III.

1. Are we beginning to introduce ourselves to you again? We surely do not, like some, need introductory letters to you, or  
2. recommendations from you! You are our letter, (written on  
3. our hearts,) known and read by all men: for you are apparent as a letter of Christ, by our ministry, written not with ink, but by the Spirit of the living God; not in stone-tablets, but in fleshy tablets of the heart.  
4. And such confidence we have through Christ, in regard to  
5. God; not, because we are fit of ourselves to be accounted anything, considered in ourselves; but our capability is  
6. from God; and he has qualified us to be ministers of a new covenant, not of the letter, but of the spirit; for the letter  
7. kills, but the spirit gives life. Now, if the ministry of death, delineated in written characters on stones, was attended with glory, so that the sons of Israel were unable to look steadfastly at the face of Moses, because of the lustre of his countenance;  
8. —which, however, passed away;—how, rather, shall not the  
9. ministry of the Spirit be attended with glory? For, if the ministry of condemnation have glory, much more does the

<sup>a</sup> I adopt this term from Dr. Normandy, Professor of Chemistry, who applies it to beer, drugged by the publicans. See "Chemical Record," May 15, 1852. The French word *tripoter* would correspond. Scholefield renders it—"make traffic of." Dr. Bentley—"which adulterate and negotiate the word of God for their own lucre and advantage."—Sermon at Cambridge, Nov. 5, 1715. But all these ideas which are contained in the original word *καπηλεύοντες*, are also contained in the term "sophisticate"—a term peculiarly elegant and appropriate to the subject.

10. ministry of righteousness surpass in glory. And, indeed, what was made glorious, was not glorious in this respect, on account  
11. of the super-excellent glory: for if that has disappeared amidst glory, far superior is this remaining in glory.  
12. Having therefore such a hope, we exercise much confidence.  
13. And not like Moses, who put a veil over his face, for the sons of Israel not to perceive clearly the scope of that which is  
14. abolished. But their minds were obtuse: even to this very day, the same veil remains over the reading of the ancient  
15. covenant: not discovering, that in Christ it is taken away: but, until this day, when Moses is read, a veil hangs over their  
16. heart: but whenever it turns toward the Lord, the veil is  
17. entirely removed. Now the Lord is the Spirit: and, where  
18. the Spirit of the Lord is, there is freedom. But we all contemplating the glory of the Lord in a face unveiled, are transformed into the same image, from glory unto glory, as from the Lord the Spirit.

## CHAP. IV.

1. Wherefore, holding this ministry, according as we have
2. received mercy, we are not ashamed to acknowledge it; but have repudiated disgraceful concealment; not acting with artifice, nor falsifying the word of God; but, by the open declaration of the truth, approving ourselves to every human conscience in the sight of God.
3. (If, however, our gospel be veiled, it is veiled in respect to  
4. those who are self-destroyed; in whom, the god of this world hath blinded the minds of the unbelieving, in order that the splendour of the glorious gospel of Christ, who is God's image,  
5. may not shine.) For we do not set forth ourselves, but Christ  
6. Jesus, Lord; and ourselves your servants, for Jesus. Because the God who saith:—"Light shine forth from darkness!"—He hath shone in our hearts, for enlightening with the knowledge of the glory of God, in the face of Jesus Christ.
7. But we have this treasure in earthen vessels; in order that our extraordinary power may appear to be from God, and not  
8. from us: being on every side crushed, but not stifled; at extremity, but not dejected; pursued, but not left vanquished;

10. thrown down, but not slain; ever showing around in the body, the dying state of Jesus, that the life of Jesus may also be
11. exhibited in our body: for we who are living are always delivered up to death, for the sake of Jesus; in order that the
12. life of Jesus, also, may be manifested in our mortal flesh:
13. so that death is working in us, but life in you. And, having the very same spirit of faith, according to the record,—“I believed, therefore I have spoken,”—we also believe, and
14. therefore we speak: knowing that he who has raised the Lord Jesus, will also raise us by Jesus, and will present us together
15. with you: for all is on your account, in order that the abounding grace might overflow, on account of the thanksgiving of numbers, to the glory of God.
16. Wherefore we are not disheartened; but even if our outward man be worn down, yet that within is renewed day by day.
17. For the lightness of our affliction for the moment, is infinitely over-balanced in our favour, by a weight of eternal glory;
18. our eyes being intent, not on visible things, but on things invisible; for visible things are temporary; but invisible things are eternal.

#### CHAP. V.

1. For we know that, if our earthly dwelling of the tent be taken down, we have in heaven an edifice, an everlasting
2. habitation, from God, and not of human structure. And truly, in this we are groaning, earnestly desiring to be invested with
3. our heavenly abode; since, even if unclothed, we shall not
4. be found naked. Yes, truly, we who are in the tent do groan, being weighed down: not because we wish to be unclothed, but enveloped over, that the mortal may be absorbed by life.
5. And God has prepared us for this very thing, and has given
6. to us the pledge of the Spirit. We are, therefore, always confident, and know that sojourning in the body, we are from
7. home, away from the Lord: (for we are walking by faith, not
8. by sight:) but we are confident, and we desire rather to be separated from the body, and to be at home with the Lord.
9. Wherefore also, we are ambitious, whether present or absent,

10. to be acceptable to him. For we must all appear before the tribunal of Christ, that each individual may receive things by the body, according to what he has done, whether good or bad.
11. Knowing therefore the terror of the Lord, we persuade men; and we have been manifested to God; and I hope that we have
12. been manifested also in your consciences. We are not commanding ourselves again to you, but are affording you an opportunity of exultation on our account; that you may have it for those who are boasting of appearance, but without heart.
13. For, suppose we have been extravagant, it was for God; and
14. if we are moderate, it is for you. For, the love of Christ constrains us, having thus concluded:—one died in the stead
15. of all; therefore, the whole died: and he died in the stead of all, in order that the living might no longer live for themselves, but for him who died in their stead, and rose again.
16. So that from the present time we know no one, as to person; and, even if we had known Christ personally, yet now we
17. know him so no longer. So that if any one be in Christ, he is a new creation: “the old things have passed away, lo! all
18. things have become new!” And the whole from God, who has reconciled us to himself, by Jesus Christ, and given to us the
19. administering of the reconciliation;—how that God was, by Christ, reconciling the world to himself, not imputing to them their offences; and has deposited with us the doctrine of
20. the reconciliation. In place of Christ, therefore, we are delegated, as if it were God inviting through us, we intreat
21. in place of Christ,—Be reconciled to God! For him, who knew not sin, he has made sin in our stead, in order that we might become God’s righteousness in him.

#### CHAP. VI.

1. Co-operating, then, we also intreat that you receive not the
2. gracious gift of God in vain:—for he saith, “In a season acceptable, I have listened to thee, and, in a day of salvation I have succoured thee.” Lo! now is the season so propitious:
3. Behold! now is the day of salvation!—We are giving no cause of offence in anything, that the ministration may not be
4. blamed: but in everything recommending ourselves as God’s

ministers; by much endurance in troubles, necessities, and  
5. straits; in stripes, in prisons, in tumults; in labours, in watch-  
6. ings, and in fastings; by purity, by knowledge, by forbearance,  
7. by mildness, by the Holy Spirit, by undissembled love, by the  
word of truth, by the power of God; by the arms of righteous-  
8. ness, right and left; through esteem and dishonour; through  
9. calumny and praise; as impostors, yet true; as obscure, yet  
well known; as dying, and lo! we are alive; as chastised, but  
10. not put to death; as sad, but always rejoicing; as poor, but  
enriching many; as having nothing, and possessing all things!

11. Our mouth is opened toward you, Corinthians; our heart is  
12. dilated: you do not occupy a narrow place in our heart, but  
13. you are contracted in your own affections; and by a corre-  
spondent return—I speak as to children—do you also expand.

14. Be not unsuitably yoked with unbelievers; for how can  
righteousness participate with iniquity? or what is there in  
15. common between light and darkness? And what accordance  
in Christ with Belial? or what portion has a believer with an  
16. unbeliever? And what agreement has God's temple with  
idols? For you are a temple of the living God; as God has  
said, “I will dwell with them, and I will walk with them;  
and I will be their God, and they shall be my people.

17. Wherefore come forth from the midst of them, and separate  
yourselves, saith the Lord, and touch not the impure; and I will  
18. receive you, and I will be to you as a Father, and you shall  
be to me as sons and daughters, saith the Lord Almighty.”

## CHAP. VII.

1. Having, therefore, these promises, beloved, let us purify  
ourselves from all pollution of body and mind, consum-  
mating holiness in the fear of God.
2. Admit us: we have wronged no one; we have lived upon no  
3. one; we have made gain of no one. I speak not for accusa-  
tion, for I have already said, that you are in our hearts, even  
4. to die together, as well as to live together. Great is my con-  
fidence in regard to you. Much do I boast over you. I  
have been filled with consolation: I am overflowing with joy,  
under all our affliction.

5. For, upon our coming into Macedonia, we had no bodily rest, at all; but were completely harassed;—outwardly contestants; inwardly fears. But the God who comforteth the depressed, comforted us by the arrival of Titus; and not only by his arrival, but also by the consolation with which he has been comforted over you, narrating to us your longing desire, your lamenting, your fervent affection for me; so that 8. I rejoiced rather. Because, if indeed I grieved you by the letter, though I did regret it, I do not regret it now; for I perceive that that letter did occasion you sorrow, though it 9. was seasonable. I now rejoice; not because you were made sorrowful, but because you have sorrowed unto repentance: for you have sorrowed toward God, that you might receive 10. no detriment whatever from us. For sorrow in reference to God, produces repentance unto salvation, not to be repented 11. of: but the sorrow of the world produces death: for, see, this very sorrowing of yours before God; how much earnestness it has wrought in you; besides, what an apology; again, what indignation, and what fear; also, what longing desire, and what zeal; in fine, what retribution! Throughout, you have 12. proved yourselves to be irreproachable in the affair. Though I wrote to you, therefore, it was not only on account of him who did wrong, nor on account of him who suffered wrong; but in order that our earnest concern for you might be manifested toward you before God.

13. Wherefore we have been comforted by the consoling account of you; and we the more abundantly rejoiced at the joy of 14. Titus, because his mind was set at rest by all of you: for if I had boasted at all to him respecting you, I was not ashamed: but as we said everything to you in truth, so also our boast to 15. Titus has proved true: and his inmost feelings are overflowing toward you, remembering the obedience of you all, how with 16. fear and trembling you received him. I rejoice that I have entire confidence in you.

### CHAP. VIII.

1. We now, brethren, acquaint you with the gift for God, 2. contributed by the congregations of Macedonia. That, in a

- great trial of affliction, with the utmost cheerfulness, amid very deep poverty, they have contributed abundantly, even
3. with the liberality of wealth: for, according to their ability, and, I am witness, even beyond their ability, spontaneously;
4. with much earnestness intreating us to accept the gift and the
5. fellowship of this service for the saints: and not exactly as we had expected; but they gave themselves in the first place to
6. the Lord, and then to us, through the will of God: so that we requested Titus to complete among you that contribution which he had previously commenced.
7. Now, as you excel in every gift, in faith, and speaking, and knowledge, and in all earnestness, and in your love toward us,
8. see that you excel also in this charitable contribution. I speak not by way of injunction; but, by the earnestness of others,
9. am proving also the reality of your love. For you know the gracious kindness of our Lord Jesus Christ, that, though he was rich, yet for you he became poor, that, by his poverty,
10. you might be enriched. And in this matter I give advice: for this is beneficial to you, who, a year since, commenced
11. operation, after you had so resolved. Now, therefore, finish what is to be done; that, according to the readiness to resolve, so also may be the accomplishment, according to ability.
12. (For, if generosity be prominent, a person is well received, according to what he may have, not according to what he has
13. not.) Since I have no wish that others should be relieved
14. and you oppressed; but, by equitable reciprocation, that your abundance at the present time should supply for their deficiency, and that their abundance also may be forthcoming for
15. your deficiency: so that there may be an equalisation; as it is written: "He who gathered much had no more; and he who gathered little had no less."
16. And I am thankful to God, who has put the same solicitude
17. for you into the heart of Titus: for he received, it is true, the instruction; but, being very anxious, he went away of his own
18. accord to you: and I have sent with him the brother, whose praise in the gospel is throughout all the congregations.
19. Beside, he has also been voted by the congregations our

associate with this charity, which is administered by us, for the glory of the Lord himself, and at our earnest desire ;  
20. having so arranged this matter, lest any one should reproach us on account of this large amount which is administered by  
21. us; for we are purposing what is honourable not only in the  
22. sight of the Lord, but also in the sight of men. We have, also, sent with them our brother, whom, on very many occasions, we have proved to be zealous, but who is now much more zealous, by the great confidence which he has toward  
23. you. If there be any inquiry respecting Titus, he is my companion and fellow-labourer for you; or, concerning our brethren, they are the delegates of the congregations,—the  
24. glory of Christ. Show, therefore, to them the clear proof of your love, and of our boasting over you, in presence of the congregations.

## CHAP IX.

1. Respecting the ministration which is for the saints, how-
2. ever, it is indeed superfluous for me to write to you; for I know your promptitude, which I am boasting of to the Macedonians respecting you;—that Achaia was prepared, last year : and the zeal among you has stimulated the greater
3. number. Still, I have sent the brethren, that our boast respecting you might not be vain, in this particular; in order
4. that, as I said, you may be quite ready; lest, if any Macedonians should come with me, and they should find you unprepared, we,—not to say you,—should be ashamed in this
5. strong ground of boasting. I considered it necessary, therefore, to charge the brethren to go on before to you, that they might previously complete your benevolence already promised; that thus it may be ready, as a benevolence; and may not appear as an extortion.
6. This however consider; that he who soweth sparingly, will reap also sparingly; and he who soweth bountifully, will reap also
7. bountifully: let every one contribute, just as he has purposed in his heart; not with reluctance, or from constraint; for God
8. loves a cheerful giver: and God is able to make every gift to abound to you, that always having all individual sufficiency in

everything, you may abound in every good work: as it is  
9. written; “He has dispersed, he has given to the poor, his  
10. righteousness remains for ever.” And he who supplies seed to  
the sower, and bread for food, will furnish and multiply your  
seed, and will increase the produce of your righteousness:  
11. you being enriched in everything for all liberality, which pro-  
12. duces through us thanksgiving to God: because the ministry  
of this contribution not only supplies the wants of the saints,  
13. but also overflows with many thanksgivings to God. By the  
proof of this ministration they are glorifying God, for your  
avowed subjection to the gospel of Christ, and for the liberality  
14. of your communion toward them and toward all: and, in their  
prayer on your behalf, they express fervent regard for you, on  
account of the extraordinary favour of God conferred upon  
15. you. And thanks be to God for his ineffable free gift!

## CHAP. X.

1. Now, I Paul, myself, who, when present, am indeed lowly  
among you, but, absent am bold with you, intreat you by the  
2. meekness and gentleness of Christ: and I pray that I may not  
be bold, when I am present, with the confidence which I think  
of daring to display toward some who insinuate that we act as  
3. by bodily powers. We act, it is true, by a human body, but we  
4. do not carry on war in a corporeal manner; for the implements  
of our warfare are not corporeal, but powerful in God, for the  
5. overthrow of fortresses; demolishing all lofty reasonings reared  
up against the knowledge of God; and subjugating every  
6. opinion to the obedience of Christ: holding ourselves in  
readiness, also, to punish all disobedience, when your obedience  
is completed.
7. Are you looking at personal appearance? If one has arro-  
gated to himself to be an apostle of Christ, let him reflect with  
himself on this; that, just as he himself is an apostle of Christ,  
8. so also are we. For, if I, also, should boast somewhat largely,  
respecting our authority, which the Lord has given to us for  
edification, and not for your destruction, I shall not be ashamed:  
9, 10. —that I may not seem to be terrifying you by letters; for,  
“the letters,” he says, “are indeed weighty and forcible; but

- his personal appearance is feeble, and his address contemptible."
11. Let the person so speaking think of this, that, what we are in word, by letters, when absent, the same, also, in deed, he will find us, when present.
  12. We are not presuming, however, to class or compare ourselves with certain persons who are recommending themselves: but are measuring ourselves by ourselves, and comparing our-
  13. selves with ourselves,—not with those wise persons. And we will not boast over ground not allotted to us, but only in regard to the measure of the line, which God has measured out
  14. to us,—a measure to reach as far even as to you. For we do not exceed our limits, as if not extended to you; since we
  15. came first as far as to you with the gospel of Christ. We are not boasting in the labours of others, on ground not allotted; but are in hope, that, your faith being increased, we may be
  16. very much enlarged by you along our boundary line, extending to the regions beyond you, to preach the gospel;—not to
  17. boast over things ready prepared in the line of another. Let
  18. him who boasteth, however, boast in the Lord; for, it is not he who commendeth himself who is approved, but whom the Lord commendeth.

## CHAP. XI.

1. I wish you would bear with my self-conceit a moment:—
2. pray do, bear with me! For I feel an ardent and holy jealousy over you; since I have betrothed you to one hus-
3. band;—to present a chaste virgin to Christ. But I am fearing, lest, as the serpent deceived Eve by his cunning, so your minds should be corrupted from the simplicity which belongs
4. to Christ. For if, indeed, the person arrived shall preach another Jesus, whom we have not preached; or, if ye receive another spirit, which ye have not received; or another gospel, which ye have not accepted, ye are admirably forbearing!
5. I account myself, however, to be inferior, in no respect, to
6. those very eminent apostles: and if, indeed, I am unpolished in speaking, yet I am not deficient in knowledge; as, on every occasion, we have made apparent on all subjects, among you.
7. Have I really committed an error, in lowering myself, that

you might be elevated, because I preached the gospel of God  
8. to you gratuitously?—because I “stripped other congregations  
taking pay for your service”; and when I was present with  
9. you, and in want, did not incommoded any one? For the  
brethren who came from Macedonia very amply supplied my  
necessity: and, in every instance, I have kept myself, and I  
10. intend to keep myself, without charge to you. It is a truth of  
Christ by me, that this very boast shall not be silenced, as to  
11. me, in the regions of Achaia. Why so? Because I do not  
12. love you? God knows I do. But, what I am doing, I will  
still do, that I may cut off the opportunity from those who  
are wishing for an opportunity in order that wherein they  
13. boast, they may be found to be just as we are. Such men,  
however, are false apostles,—crafty practitioners,—who have  
transformed themselves as apostles of Christ; and it is not sur-  
14. prising; for Satan himself puts on the appearance of an angel  
15. of light: no wonder, then, if also his ministers assume the  
character of ministers of righteousness:—whose end will be  
according to their works.

16. To return: I say, let no one think that I am a conceited  
person: but, if otherwise, then take me for self-conceited, in  
17. order that I, too, may boast a little. What I now say, I do  
not say, as in relation to the Lord; but as if in self-conceit, in  
18. this confidence of boasting. Since many are boasting about  
19. personal merits, I will boast too. For you bear with the self-  
20. conceited contentedly, discerning though you be. You are  
passive even if one make slaves of you; if one eat you up; if  
one take you in; if one trample upon you; if one flay your  
very face.

21. I refer to the reproach, that we were feeble and timid. But  
wherein any one may be bold—in conceit I say it—I am bold  
22. too. Are they Hebrews?—so am I. Are they Israelites?—so  
23. am I. Are they descended from Abraham?—so am I. Are  
they ministers of Christ?—I talk wildly—I am superior! In  
labours superabundant: in disasters supereminent: in prisons  
24. continually: exposed to death frequently. Five times I suf-  
25. fered, by the Jews, forty stripes less one: three times I have

been scourged with rods: once I was stoned: three times I have been shipwrecked: one whole night and day I have  
26. passed in the deep sea. During frequent journeys, in dangers on rivers; in dangers from robbers; in dangers from kindred; in dangers from heathens; in dangers in the city; in dangers in the desert; in dangers at sea; in dangers among false  
27. brethren: in toil and hardship; in frequent watchings; in hunger and thirst; in frequent fastings; in cold and nakedness.  
28. Beside outward troubles, the anxious concern for all the con-  
29. gregations, which accumulates upon me daily. Which is weak, and I am not weak? Which is scandalised, and I am not in-  
30. censed? If I must boast, I will boast of my feebleness and  
31. timidity. God, even the Father of our Lord Jesus Christ,  
32. who is blessed for ever, knows that I do not falsify. In  
Damascus the prefect of King Aretas, being desirous to seize  
33. me, set the Damascenes to watch the city; but I was through  
an opening let down the wall in a basket, and I escaped his  
hands.

## CHAP. XII.

1. It is useless, however, for me to boast. I will proceed, then, to visions and revelations of the Lord.
2. I know a man, in Christ, fourteen years since;—(whether with the body, I know not; or whether without the body, I know not: God knoweth how;)—borne away, this person,  
3. even to the third heaven. And I know this very man; (whether with the body, or without the body, I know not;  
4. God knoweth;) that he was borne away to Paradise, and heard indescribable things, which it is not possible for man to relate.
5. Respecting such a person I will boast; but respecting myself  
6. I will not boast, unless in my “want of energy.” If, however, I should be disposed to boast, I should not be self-conceited; for I should speak truth: but I refrain, lest any one may impute to me more than what he sees me to be, or than what he may hear from me.
7. And, in order that I should not be unduly elated by the sublime grandeur of the revelations, a thorn in the flesh was sent to me—a messenger of Satan to buffet me; lest I should

8. be unduly elated. Wherefore I intreated the Lord three  
9. times, that he might withdraw from me. And he said to me:  
“ My favour is sufficient for thee; for my power is consum-  
mated in weakness.” Most cheerfully, then, will I rather  
boast in these my weaknesses, that the power of Christ may  
10. abide upon me. Wherefore I am contented with weaknesses,  
with insults, with necessities, with persecutions, with dis-  
tresses on account of Christ: for when I am weak, I am then  
powerful.
11. Have I become “conceited”? You have compelled me:  
though I ought to have been commended by you; for, in no  
respect, have I been inferior to those very eminent apostles—  
12. even if I am nobody. The marks of the apostle, surely, have  
been fully displayed among you, in all patience, in signs and  
13. wonders and powers. In what respect, indeed, have you been  
inferior to the rest of the congregations, except that I myself  
was no charge to you? Forgive me this injustice!
14. Observe: I am prepared for a third time to come to you;  
and I will not be chargeable to you; for I seek not your pro-  
perty, but you: since the children are not expected to treasure  
15. up for the parents, but the parents for the children: and I will  
very cheerfully spend and be utterly exhausted, for the sake of  
your souls; even if the more abundantly loving 'you, the less  
I be loved.
16. Granted, then; I have not burdened you. But, “being  
17. cunning, I took you by stratagem!” Which of those I sent to  
18. you is it, by whom I have made a profit of you? I requested  
Titus to go, and I sent with him the brother: has Titus over-  
reached you? Have we not walked in the same spirit; and in  
the very same steps?
19. Are you supposing again, that we are apologising to you? '  
We are speaking in the presence of God in Christ; and all  
20. things, beloved, for your advancement. For I have some fear,  
lest, perhaps, on arriving, I may find you such as I do not  
wish; and lest I may be discovered by you to be what you  
may not wish:—lest possibly there may be quarrels, jealousies,  
angry feuds, cabals, defamations, whispered slanders, proud

21. swellings, tumult and disorder:—lest, on my coming again, my God should humble me respecting you, and I should grieve for many of those who have openly sinned, and have not repented of the uncleanness, and whoredom, and lewdness, in which they have been living.

## CHAP. XIII.

1. This third time, I am coming to you: by the mouth of two
2. or three witnesses shall every matter be established. I have said before, and I say again beforehand—as when present the second time, though now absent—to those who have openly sinned, and to all the rest, that when I come again, I will not
3. spare;—since you are seeking an evidence of Christ speaking by me: he is not weak in regard to you, but is mighty among
4. you: for if, indeed, he was crucified from weakness, yet he lives by the power of God: and though we be feeble with him, yet we live with him by the power of God in respect to
5. you:—try yourselves, whether you are in the faith: prove yourselves! Are you really unacquainted with yourselves, that Jesus Christ is with you?—unless you be without evidence. But I hope that you will know that we are not
6. without evidence. And it is my wish before God, that you may do nothing bad:—not, in order that we may appear authenticated; but that you may do what is good, even if we
7. may be as though unattested: for we have no power at all
8. against the truth; but only for the truth. We rejoice, indeed, when we are feeble, and you are powerful; and for this also,
9. we wish and pray, even your complete restoration. With this view, I write these things, being absent, in order that, when present, I may not employ severity, according to the authority, which the Lord hath given to me, for building, and not for destroying.
10. Finally, brethren, farewell! be re-united; live in comfort; be unanimous; live in peace; and the God of love and peace
11. shall be with you. Salute one another with a holy kiss. The holy brethren all salute you.
12. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

THE  
EPISTLE TO THE ROMANS.

CHAPTER I.

1. PAUL, a servant of Jesus Christ, an apostle called and set  
2. apart for the gospel of God, which was before promised through  
3. his prophets in the Holy Scriptures, respecting his Son, Jesus  
    Christ our Lord; who was born of the family of David, as to  
4. the flesh; who was designated the Son of God with power, as  
5. to the Spirit of holiness, after rising from the dead; by whom  
    we have received the grace of the apostolic office, for obedience  
6. of faith among all the nations, on behalf of his name; among  
7. whom you also are called by Jesus Christ;—to all those in  
    Rome who are loved by God, called, holy, favour and peace  
    to you from God our Father, and from the Lord Jesus Christ.  
8. First of all, I give thanks to my God through Jesus Christ,  
    on account of you all, that your faith is celebrated through the  
9. whole world. The God whom I worship in my spirit, by the  
    gospel of his Son, is, in truth, my witness how incessantly I  
10. make mention of you, always intreating in my prayers, that,  
    if at all consistent with the will of God, my way, ere long,  
11. might be made clear to come to you. For I long to see you,  
    that I may impart to you some spiritual benefit, tending to  
12. your firm establishment. I mean, that, while with you, we  
    should be encouraged together by our mutual faith,—yours,  
13. as well as mine. Nor am I willing, brethren, that you should  
    be ignorant that I have often purposed to come to you, though  
    hindered up to the present time; that I might have some fruit  
14. also among you, the same as among the other nations. Both  
    to Greeks and Barbarians, to wise and simple, I am debtor.

15. Hence, as to myself, I am very ready to preach the gospel  
16. among you also in Rome. For I am not ashamed of the  
gospel of Christ; as it is the power of God for salvation to  
17. every one believing; to Jew first, and also to Greek: for  
therein the righteousness of God by faith is revealed for faith;  
as it is written: “but the righteous by faith shall live”;—  
18. revealed, too, the anger of God from heaven in regard to all  
impiety and immorality of men, who stifle the truth by their  
19. immorality. Because that which may be known of God is  
apparent to themselves; for God has made it manifest to them,  
20. to render them without excuse: since his invisible attributes,  
even his eternal power and divine excellence, are discerned by  
the contemplation of his works in the structure of the universe.  
21. Because, also, knowing God, they did not glorify him as God,  
nor render him thanks; but they became foolish in their  
22. reasonings, and their besotted heart was darkened: asserting  
23. that they were the wise, they committed folly, and changed  
the glory of the incorruptible God into images representing  
corruptible man, and birds, and beasts, and reptiles.  
24. Wherefore God also delivered them over, by the lusts of  
their hearts, to impurity, even of dishonouring their persons  
25. together;—such having perverted the truth of God by the lie,  
and reverenced and worshipped the creature, instead of the  
Creator, who is blessed to all eternity. Amen!  
26. On this account, God delivered them up to infamous passions;  
for their females changed the natural use for something un-  
27. natural: and similarly, also, the males, renouncing the natural  
use of the female, were burnt up with their furious lust for  
one another;—males with males perpetrating indecency, and  
receiving in their persons that retribution for their transgres-  
28. sion which is proper. And as they did not care to possess the  
knowledge of God, so God delivered them up to a reckless  
29. mind, to do improper things;—abounding in every iniquity;—  
in fornication, in depravity, in avarice, in mischief: full of  
30. envy, murder, contention, deceit, malignity; secret slanderers,  
defamers, God-haters; abusive, overbearing, boastful, inventors  
31. of wickedness, disobedient to parents, obstinate, faithless, des-

titute of natural affection, bound by no tie, without pity;  
 32. who, well knowing the just decree of God, that they who practise such things are deserving of death, not only do those very things, but also highly approve of those who practise them.

## CHAP. II.

1. Wherefore thou art indefensible, O man ! whoever thou art, censuring; for wherein thou blamest the other party thou condemnest thyself; since thou, the judge, dost practise the very
2. same things. Now, we know that the sentence of God is according to truth against those who practise such things: and dost
3. thou expect, O man ! who judgest those who practise such things, and doest the same, that thou shalt escape the sentence of
4. God ? Or dost thou despise the abundance of his kindness and forbearance and long-suffering, ignorant that the kindness
5. of God is moving thee to repentance ? By thine obduracy and thy impenitent heart, however, thou art treasuring up for thyself wrath against a day of wrath, and of the revelation of
6. the just judgment of God, who will award to each individual
7. according to his works;—to those, on the one hand, who, by persevering in good works, seek for glory, honour, and im-
8. mortality, eternal life; and, on the other hand, to those who are factious, and, while disobedient to the truth, are yet obedient to unrighteousness,—indignation and wrath;—to every soul of man who practises wickedness, tribulation and anguish;
10. the Jew first, and then the Greek: but glory and honour and peace to every one who performs what is good; to the Jew
11. first, and then to the Greek; for there is no partiality on the
12. part of God; since, whoever have sinned apart from the law, shall perish also apart from the law; and whoever have sinned
16. under the law, shall be judged by the law, on a day when God will try the secret affairs of men, by Jesus Christ—in accordance with my gospel !
13. For not the mere hearers of the law are righteous with God,
14. but the doers of the law shall be justified. When, therefore, nations which have not the law, naturally perform the precepts of the law, these, without possessing the law, are a law to

15. themselves; who demonstrate the work of the law written in their hearts; their conscience co-attesting with reasonings among one another, either accusing or defending.
17. Now, if thou be one who dost denominate thyself a Jew,  
18. and dost repose on the law, and boast in God, and knowest his will, and dost distinguish differences, being instructed out of  
19. the law; and art confident of thyself as a guide of the blind,  
20. a light of those who are in darkness, an instructor of the inept, a teacher of babes, having the form of knowledge and of truth in the law;—dost thou, then, who art teaching another,  
21. not instruct thyself? thou who art preaching, “ Do not  
22. steal,” dost thou steal ? thou who art saying, “ Do not commit adultery,” art thou an adulterer ? thou who ab-  
23. horrest the touch of idols, dost thou rob shrines ? thou who dost boast in the law, through the transgression of the law  
24. dost thou dishonour God ? For the name of God is calum- niated through you among the nations, just as it has been described.
25. Circumcision, however, is indeed an advantage, if thou per- form the law; but if thou be a transgressor of the law, thy  
26. circumcision has become uncircumcision. If, therefore, the uncircumcision keep the ordinances of the law, will not his  
27. uncircumcision be imputed for circumcision ? And will not the uncircumcision, which is the natural state, fulfilling the law, condemn thee, who with the letter and circumcision art a  
28. transgressor of the law ? For outward appearance does not make the Jew; nor is circumcision that which is merely ap-  
29. parent in the flesh; but the Jew is hidden within, even circumcission of the heart,—spiritual, not literal; whose praise comes not from men, but from God.

## CHAP. III.

1. What then is the superiority of the Jew, or what is the
2. advantage of circumcision ? Much, in every respect: prin- cipally, indeed, because they were intrusted with the oracles of
3. God. What, however, if some were unbelieving ? shall their
4. unbelief annul the faithfulness of God ? By no means ! But let God be true, though every man were false; as the scripture

says: "That thou mayest be vindicated in thy sayings, and mayest conquer in thy judgment."

5. Now, if our unrighteousness establish the righteousness of God, are we to say that God is unjust when he inflicts punishment? I appeal to reason! That is impossible! otherwise how shall God judge the world? "If, however, the veracity of God has abounded by my falsehood to his glory, why am I notwithstanding condemned as a transgressor? And why should we not do wicked actions, that good things may come?"
6. Though such doctrine is calumniously imputed to us, the punishment of that perversion is most just.
7. Do we then surpass others? No, not at all! For we have already criminated both Jews and Greeks, as being all under sin; according to the scripture, that "there is not a righteous person, no, not one! There is not one who understandeth, not one who seeks after God! All have turned aside; they are altogether worthless; there is not one who practiseth goodness;—not even one! An opened sepulchre is their throat. With their tongues they deceive. The poison of asps is under their lips: whose mouth is full of cursing and bitterness.
8. Their feet are swift to shed blood. Destruction and misery are in their paths; and a peaceful road they have not known. No fear of God is before their eyes."
9. Now, it must be acknowledged, that whatever the law saith, it speaks to those who are under the law; in order that every mouth may be stopped, and that the whole world may be made guilty before God. Wherefore, by works of law no human being whatever shall be justified in his presence. By means of law, indeed, there is an acknowledgment of transgression: but now, apart from law, the righteousness of God is manifested, being testified to by the law and the prophets;
10. and the righteousness of God, through faith in Jesus Christ, is for all and upon all who believe;—for there is not any difference, since all have sinned, and have lost the glory of God:—
11. being justified gratuitously by his favour, through the redemption which is by Christ Jesus; whom God has set forth as a mercy-seat, through faith in his blood, for a display of his

righteousness in respect to the remission of sins formerly committed, under the forbearance of God; for a display of his righteousness, also, at the present time, in being righteous himself, while justifying the believer in Jesus.

27. Where then is boasting? It is excluded. Through what law?—that of works? No, but by the law of FAITH. We conclude, then, that by FAITH a man is justified, apart from works of LAW. Is he the God of the Jews alone? is he not also the God of the Gentiles? Yes, of the Gentiles too; since it is the one God who will justify circumcision by faith, and uncircumcision by faith. Do we then set aside the law, through faith? Far from it! On the contrary, we establish the law.

## CHAP. IV.

1. What, then, let us inquire, did our father Abraham obtain in respect to the flesh? For, if Abraham were justified by works, he has a ground of boasting;—not, however, with God; 2. for what saith the scripture? “Abraham believed God, and 3. it was accounted to him for righteousness.” Now, to him who has performed a work, the wages are not reckoned as a matter 5. of favour, but as a debt. But to him who has not worked, but who believes on him who justifies the ungodly, his FAITH 6. is accounted for righteousness. Just as David, also, speaks of the blessedness of the man to whom God imputes righteousness apart from works, thus: “Blessed are they whose sins are 7. put away, and whose transgressions are covered over: blessed is the man to whom the Lord will not impute transgression.” 8. Does this blessedness, then, pertain to the circumcision alone, or also to the uncircumcision? For we are saying that “faith 9. was accounted to Abraham for righteousness.” How then was it accounted? while he was in circumcision or uncircumcision? 10. Not in circumcision, but in uncircumcision; and he received the sign of circumcision, as a seal of the righteousness of that faith which he possessed in a state of uncircumcision; that he might be the father of all who, in a state of uncircumcision, are believers; that righteousness may be also accounted to 11. them; and the father of circumcision to those who are not 12. them;

partakers of circumcision only, but who also tread in the steps of our father Abraham's faith, while he was in the state of uncircumcision.

13. For, not by the medium of the law was the promise to Abraham or to his posterity, that he was to be the heir of the world, but by the medium of the righteousness by faith:
14. since, if they who are of the law be heirs, faith is made void,
15. and the promise goes for nothing. The operation of the law, in fact, is to occasion anger; for where there is not a law,
16. there is not transgression. Hence, they are heirs by faith, that it may be gratuitous to the whole family—not to that of the law only, but to that also of the faith of Abraham, who—as it is written, “I have constituted thee father of many nations”—is the father of all of us, in the sight of GOD; whom he believed, as bringing the dead to life, and naming things
18. not existing, as if now present; who, beyond hope, believed in hope, that he should become “father of many nations,” according to what was said: “Thus shall be thy posterity.”
19. And, not feeble in faith, he regarded not his own body now deadened, being somewhere about a hundred years old; nor
20. the deadness also of the womb of Sarah; neither did he hesitate, by unbelief, as to the promise of God: but he was vigorous in faith, giving glory to God, and was fully assured, that
22. what HE has promised, he is able also to perform. Wherefore, it was “accounted to him for righteousness.”—Now, it was not written for himself alone, that “it was accounted to
24. him”; but also for us, to whom it will be accounted, believing on him who has raised up Jesus our Lord from the dead,—delivered up, indeed, on account of our offences, but raised to life for our justification.

#### CHAP. V.

1. Having been justified, therefore, by faith, we have peace with
2. God, through our Lord Jesus Christ; through whom, also, we possess by faith the introduction into this favour in which we
3. stand; and we rejoice in hope of the glory of God: and not in that only, but we rejoice also in tribulations, knowing that
4. tribulation produces endurance; and endurance, proof; and

5. proof, hope: and this hope is not put to the blush, because the love of God is diffused in our hearts, through the Holy
6. Spirit which has been given to us. Again: we rejoice, because, we being helpless, Christ died at the proper time, in
7. the stead of the ungodly. With difficulty, however, will any one be found to die in the stead of a righteous man; though, perhaps, in the stead of the good, a person might even have
8. the courage to die. But God commands his love toward us, in that, while we were actually sinners, Christ died in our
9. stead. Much more, then, having been now justified by his blood, we shall through him be saved from wrath; for if,
10. having been enemies, we are reconciled to God, through the death of his Son, much more, having been reconciled, we shall be saved by his life.
11. And not only on those accounts, but we also rejoice in God, through our Lord Jesus Christ, by whom we have now
12. received the reconciliation. The case is this: As, by one man, sin entered into the world, and by sin, death; so also, death
13. passed upon all men, because all men sinned: for up to the time of the law, there was sin in the world. Now, sin is not
14. imputed where a law does not exist. Death, however, reigned from Adam until Moses, even over those who had not sinned by a transgression similar to that of Adam, who is a representative of the future one.
15. But there is a difference between the fall and the gracious gift; for, if by the fall of one individual, the many died, much more has the favour of God, even the gracious gift, namely, of
16. one man, Jesus Christ, abounded to the many. There is another difference also, between the one who sinned and the free gift; for the judgment was, from one offence, to condemnation; but the free gift is from many offences, to justification.
17. Moreover, if by the fall of one person, death has reigned through that one, much more shall they who receive the abundance of the favour and the free gift of righteousness reign in life by one, even Jesus Christ.
18. On the whole, then, as, by the fall of one, judgment came upon all men to condemnation; so also, by the righteousness

of one, the free gift came unto all men, for justification of life:  
19. for as, through the disobedience of the one man, the many  
were constituted sinners; so also, through the obedience of  
20. the one, the many shall be constituted righteous. And law  
interposed, in order that the offence might be filled up: but,  
21. where sin abounded, grace superabounded; in order that, as  
sin reigned by death, so also grace might reign by righteous-  
ness, for eternal life, through Jesus Christ our Lord.

## CHAP. VI.

1. What then shall we say?—that we will persist in sin, that
2. grace may abound? Forbid the thought! How shall we, who have died to sin, live any longer in it? Are you indeed
3. ignorant, that whoever of us have been baptized into Christ Jesus, have been baptized into his death? We have, therefore,
4. fore, been entombed with him by the baptism into that death; in order that, as Christ has been raised from the dead in the glory of the Father, so also we should walk in a new course of
5. life: for, if we have been planted with him in the likeness of his death, we shall be yet more so in the likeness of his resur-
6. rection: keeping this in view, that the man of our former life has been crucified with him, in order that this sinful body might come to an end; that we should no longer be in bond-
7. age to sin; for sin has no further hold of the dead.
8. Now, if we have died with Christ, we believe that we shall
9. also live with him; knowing that Christ, having been raised from the dead, dies no more; death has power over him no
10. more. For as to his death, he died to sin at once; but as to
11. his life, he lives with God. So also do you account yourselves truly dead to sin, but alive to God in Christ Jesus.
12. Let not sin, therefore, reign in your mortal body, for
13. obedience to its desires: neither yield your members to sin, as instruments of iniquity; but yield yourselves to God, as alive from the dead, and your members to God, as instruments
14. of righteousness: for sin shall not be lord over you, since you are not under law, but under grace.
15. What then?—shall we sin, because we are not under law,
16. but under grace? No such thing! I need not tell you, that

to whom you give up yourselves bound for obedience, you are his slaves whom you obey; whether of sin, for death; or of 17. obedience, for righteousness. Thanks to God, however, that you, who were once slaves of sin, have now obeyed from the heart that form of instruction which has been imparted to you; 18. and, liberated from sin, you have become bound to righteous- 19. ness! I use a familiar illustration, to assist your feeble apprehension. As you have then, before, yielded your members enslaved to impurity, and to iniquity for iniquity;—so, now, yield your members bound to righteousness for sanctification: 20. for when you were slaves of sin, you were loose to righteous- 21. ness. At that time, therefore, what fruit had you from those things, over which you are now ashamed? For the end 22. of those things is death. But now, having been emancipated from sin, and having become bound to God, you have your 23. fruit in holiness, and, in the end, eternal life. For the wages of sin is death; but the gracious gift of God is eternal life, by Jesus Christ our Lord.

## CHAP. VII.

1. You surely know, brethren, for I am speaking to those who are acquainted with law,—that the law has power over the 2. man, during the extent of his life. Hence, a married woman is bound by law to the husband, during his life; but if the husband die, she is disengaged from the law respecting the 3. husband. Consequently, while the husband is living, she will be pronounced an adulteress, if she live with another man: but if the husband die, she is at liberty from the law; so that she is not an adulteress, if united to another husband.
4. And thus, my brethren, your relation to the law is dissolved by death, through the body of Christ, that you may be united to another, even to him who has been raised from the 5. dead; in order that we should bring forth fruit to God. For when we were in the flesh, the sinful affections excited by the law were working in our members, to bring forth fruit to 6. death: but now we have been released from the defunct law, by which we were bound; so that we may serve in newness of spirit, and not by the obsolete letter.

7. What shall we say then? Is the law to blame? By no means! On the contrary, I should have been ignorant of sin, but for the law: nor should I have been conscious of coveting,  
8. unless the law had said, "Thou shalt not covet." But sin, taking occasion through this commandment, excited in me  
9. every covetous desire. Apart from law, however, sin is dead: and I was formerly living apart from law; but the command-  
10. ment having entered, sin came to life, and I died: and the very commandment which was for life, I experienced to be, in  
11. my case, for death: for sin, taking occasion by the command-  
12. ment, beguiled me, and by it killed me. So that the law is indeed holy, and the commandment holy, and just, and good.  
13. Has that good thing, then, been a party to my death? Not at all! But sin is to be exposed, to the intent that, by that good thing, sin may clearly appear to be the cause of my death; and that sin, by means of the commandment, might be rendered most exceedingly heinous.
14. We know, in fact, that the law is spiritual, but I am fleshly, carried away by sin: for I do not approve of my own conduct:  
15. since I do not practise what I wish, but I do the very thing I  
16. hate. Now, if I do what I wish not, I accord with the law,  
17. as being excellent: and now, no longer is it I myself who am  
18. doing it, but the sin dwelling in me. I know truly, that goodness does not dwell in me, that is to say, in my corporeal nature; for the will to do what is virtuous is prompt  
19. with me; but I do not find the performance so: as I do not perform the good I wish, but the very evil I do not wish, that  
20. I do perform. Now, if I do that thing which I wish not to do, it is no longer I myself performing it, but the sin  
21. dwelling in me. I discover therefore the law, that when I am  
22. willing to do right, the wrong presents itself to me. I really  
23. delight in the law of God according to the inward man; but I perceive another law in my members, fighting in opposition to the law of my mind, and making me a captive to the law of  
24. sin existing in my members. Wretched man am I! who will  
25. deliver me from this body of death? I give thanks to God, who will deliver me, through Jesus Christ our Lord!

On the whole, then, I myself, by the mind, truly, am obedient to the law of God; but by the flesh to the law of sin.

## CHAP. VIII.

1. No condemnation, then, is now resting on them who are in Christ Jesus, who are walking, not according to the flesh, but
2. according to the Spirit. For the law of the Spirit of life in Christ Jesus has liberated me from the law of sin and of death.
3. For, considering the inability of the law, as being weak through the flesh, God, by sending his own Son in likeness of sinning flesh, and on account of sin, condemned sin in the
4. flesh, in order that the righteousness of the law might be fulfilled in us, who are walking, not according to the flesh,
5. but according to the Spirit. For they who belong to the flesh, have their minds engrossed with sensual things; while they who belong to the Spirit, set their minds on spiritual
6. things. The sensual mind is in a state of death; but the
7. spiritual mind has life and peace. Because the sensual mind is at enmity with God; for to the law of God it does not
8. submit itself,—in fact, that is impossible; and those who are
9. in a sensual state, are unable to please God. You, however, are not sensual, but spiritual, supposing the Spirit of God dwell in you; but if a person have not the Spirit of Christ,
10. he does not belong to him. If, however, Christ be in you, the body is indeed dead, because of sin, but the spirit is life,
11. because of righteousness: and, if the Spirit of Him who raised up Jesus from the dead dwell in you, he who raised Christ from the dead will also restore your mortal bodies to life, through his Spirit dwelling within you.
12. It is evident, therefore, brethren, that we are under an
13. obligation not to lead a sensual life: for, if you lead a sensual life, you will soon die; but if, by the Spirit, you mortify the
14. practices of the flesh, you will live: since whoever are led by
15. the Spirit of God, those are sons of God. For you have not received back a slavish spirit for terror; but you have received the Spirit of adoption, by which we cry, “Abba! Father!”
16. That very Spirit certifies to our spirit, that we are God’s

17. children; and, if children, also heirs;—heirs, not only of God, but fellow-heirs of Christ; supposing we suffer together, that we may be also glorified together.
18. For I consider that the sufferings of the present time are not worth notice, looking to the glory which is soon to be
19. unveiled for us. The earnest expectation of<sup>a</sup> mankind, indeed,
20. is longing for the revelation of the sons of God. For, not willingly, but by Him who has appointed it, mankind has
21. been made subject to dissolution in HOPE. Because even the world at large will be emancipated from the bondage of corruption, and partake of the glorious deliverance of the
22. children of God. For we know that the whole human race is groaning and travailing together unto the present time.
23. And not only the world in general, but even we ourselves, having the firstfruits of the Spirit, even we ourselves are groaning within us, longing for the adoption, namely, the
24. redemption of our body. In that HOPE, therefore, we have been preserved. But hope of a thing seen, is not hope; for
25. why should any one hope for what he sees? But if we hope for what we do not see, we earnestly expect it in patience.
26. As the Spirit certifies our adoption, so also he assists our weakness: for we do not know what we should pray for as we ought: but that same Spirit supplicates for us by unuttered
27. moans: and he who searches the hearts, knows what is the meaning of the Spirit, because he intreats for saints in accordance with God.
28. We know, moreover, that all things co-operate for good to them who love God—to them who are called according to a
29. purpose: because those whom he foreknew, he also predeter-

<sup>a</sup> For this rendering of the word *κτίσις*, we refer to Mark xvi. 15, *κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει*, which must mean, “every human being,” not “every creature.”

In the same sense the word is used by Clemens Romanus, ch. xix.—*νοήσωμεν πῶς ἀόργητος ὑπάρχει πρὸς πᾶσαν τὴν κτίσιν αὐτοῦ*.

Schleusner takes *κτίσις* to mean the whole number of converted Jews and Gentiles dispersed in the world; which is inconsistent with the contrast which the apostle makes between the *κτίσις* and those who have “*the firstfruits of the Spirit*.”

mined to be copies of the likeness of his Son, for him to be  
 30. the firstborn among many brethren: and those whom he pre-  
 determined he also called; and whom he called, those he also  
 justified; and whom he justified, those he also glorified.  
 31. What shall we then say to these things? If God be for us,  
 32. who is against us? Surely he who spared not his own Son,  
 but delivered him up for us all, will, along with him, gra-  
 33. ciously bestow all things upon us. Who will bring an accu-  
 34. sation against God's chosen ones? Is God the justifier, who is  
 it condemns? Has Christ died, and, still more, has he been  
 also raised from the dead, and is he at the right hand of God,  
 35. and is he interceding for us?—Who shall separate us from the  
 love of Christ? Shall affliction, or oppression, or persecution,  
 36. or hunger, or nakedness, or peril, or sword? As the scripture  
 says: "For thy sake we are put to death the whole day; we  
 37. are regarded as sheep for slaughter." Quite otherwise! In  
 all these things we conquer triumphantly, through him who  
 38. has loved us. For I am persuaded that neither death nor life;  
 neither angels, nor authorities, nor powers; nor things present,  
 39. nor things future; nor height, nor depth, nor any other thing  
 in creation, shall be able to separate us from the love of God,  
 which is in Christ Jesus our Lord.

## CHAP. IX.

1. I speak sincerely in Christ, I do not dissimulate, my con-  
 science co-attesting with me by the Holy Spirit, that I feel  
 3. great distress;—since I myself once made a vow to be under  
 2. a curse against Christ<sup>a</sup>—yes, I feel unceasing anguish in my

<sup>a</sup> There is so little authority for *εὐχόμαι* and *εὐχόμην*, that I follow the received Text in reading *ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ*. A similar form of expression is found in Acts xxv. 22, *ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι*.

In both cases, the imperfect tense of the indicative is used in an aorist sense, and cannot be rendered by the optative in a paulo-post-future tense without violence to the natural grammatical construction.

In the apostle's case, this distinction is of the utmost importance, as it makes all the difference as to his actual state of mind when writing. If speaking in the indicative mood, he describes how he was himself formerly affected toward the doctrine of Christ, as a proof of his capacity to enter

heart, on account of my brethren, to whom I am related by natural ties; who are the descendants of Israel, to whom belong the adoption, and the glory, and the covenants, and the law-giving, and the divine service, and the promises:—whose are the fathers, and from whom in respect to the flesh, is the Christ, who is over all, God blessed for ever ! Amen !

4. It is not possible, however, that the word of God has failed:
5. for those are not all Israel, who are from Israel: nor because they are Abraham's offspring, are they all children: but “in Isaac a seed shall be called after thee”: that is to say, the children by natural descent—those are not the children of God; but the children of the promise are accounted as a seed.
6. For, this is the word of promise: “At the return of this season, I will come, and Sarah shall have a son.” And, not only in this instance, but also to Rebecca, being pregnant by Isaac our father; the children not having been, in fact, born, nor having done anything good or bad; in order that the purpose of God, as to election, might abide, not from works, but from him who calleth;—to her it was said: “The elder shall serve the younger”: in accordance with that scripture: “Jacob I have loved, but Esau I have hated.”
7. What shall we then object? Is God unjust? Impossible!
8. For he saith to Moses, “ I will be kind to whom I please to be kind; and I will compassionate whom I please to compassionate.”
9. Mark therefore! It is not by the one willing, or by the other running, but by God compassionating! Again, in scripture it is said to Pharaoh: “ For this very purpose I have raised thee

into the hostility felt by his brethren to the same doctrine: *q. d.* “ I know brethren, how you feel toward Jesus of Nazareth ; for I once felt as you do, and made a vow, under a curse, to exterminate his very name from the earth” : —this is logically correct with the context.

But if the optative sense be put on the term *ηὐχόμην*, he is made to represent himself as wishing to be accursed from Christ for his brethren, as if he were to become a victim to be offered in their stead to save them from divine vengeance—an idea repugnant to every right feeling and statement.

But the term is not in the optative, or even the hypothetical form ; and it seems very arbitrary to render it, as the common version does by, “ *I could wish.*

up, in order that I might exhibit in thee my power, and that  
18. my name might be proclaimed in all the earth." It follows,  
therefore, that whom he pleases, he pities, and whom he  
pleases, he hardens.

19. Thou wilt then ask me: "Why does he any longer find  
20. fault? For who hath withheld his decree?" Who, then,  
indeed, O man! art thou, who answerest God again? Shall  
the figure say to the moulder, "Why hast thou made me  
21. thus?" Has not the potter authority over the clay, to make  
from the very same lump, one vessel for honourable, and another  
22. for sordid use? And what, if God, purposing to manifest  
displeasure, and to make known his power, endured with  
23. much forbearance vessels of wrath fit for destruction; and, in-  
tending to make known his glorious wealth on vessels of mercy  
24. which he has prepared for glory: namely, us, not only from  
the Jews, but also from the Gentiles, whom he has called?  
25. As also, by the prophet Hosea, he saith: "I will call that my  
people, which was not my people, and her beloved, who was  
26. not beloved. And it shall come to pass, in the place where it  
was said to them, Ye are not my people, there they shall be  
27. called sons of the living God": and Isaiah cries concerning  
Israel: "Though the number of the sons of Israel were as the  
28. sand of the sea, the remnant only shall be preserved; for he is  
summing up and deciding the matter in righteousness; because  
29. the Lord will execute a decisive sentence upon the land": and,  
as Isaiah hath previously said: "If the Lord of hosts had not  
left us a seed, we should have been as Sodom, and have resem-  
bled Gomorrah."

30. What then is to be said? that the heathen nations which  
were not seeking after righteousness, have attained righteous-  
31. ness, even the righteousness from faith: but that Israel, pur-  
suing a law of righteousness, hath not attained to a law of  
32. righteousness. For what reason? Because they pursued it,  
not from faith, but as attainable from works of law. For they  
have struck against the stumbling-stone just according to  
33. scripture: "Behold, I lay in Sion, a stone of stumbling and  
a rock of offence, and no one who believeth on him shall be  
ashamed."

## CHAP. X.

1. Brethren, the real desire of my heart, and the prayer which I address to God on account of Israel, is for their salvation.
2. For I acknowledge, indeed, that they have very great religious
3. zeal, but it is not according to knowledge: for, ignorant of the righteousness of God, and seeking to establish their own righteousness, to the righteousness of God they have not sub-
4. mitted; since Christ is the perfection of the law, for righte-
5. ousness to every believer. Moses, however, describes the righteousness which is from the law, that, "the man who
6. has performed those commands shall live by them." But the righteousness from faith thus speaks: "Say not in thine heart, Who shall ascend into heaven?" that is, to fetch Christ
7. down: or "Who shall descend into the depth?" that is, to
8. bring up Christ from the dead. But what does it say?—  
    "The saying is near to thee, in thy mouth, and in thy heart";—namely, the saying of faith, which we proclaim;
9. that, if thou openly avow the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt
10. be saved: for, with the heart one believes for righteousness,
11. and with the mouth avowal is made for salvation. Hence,
12. saith the scripture: "No one who believes in him shall be made ashamed." For there is no distinction either of Jew or Greek; since the same Lord of all is bountiful unto all who
13. call upon him: for, "every one who shall call on the name of the Lord shall be saved."
14. How, then, shall they call upon him, on whom they have not believed? And, how shall they believe, where they have
15. not heard? And how shall they hear without a preacher?  
    And how shall they preach if they are not sent? As in scripture: "How beautiful the feet of the joyful messengers
16. of peace,—of those publishing good tidings!" All, however, have not listened to the joyful message; for Isaiah saith,
17. "Lord, who has believed our report?" Remark, then, faith arises from a report, and the report comes by the word of God.
18. But, I ask, have they not heard? Undoubtedly!—"Unto

all the land their voice has gone forth, and unto the extre-  
 19. mities of the habitable earth their sayings." Again, I ask,  
 was Israel not already informed? Doth not Moses first say: "I  
 will rouse your jealousy over those who are not a people;  
 over unenlightened heathen, I will provoke your anger"?  
 20. But Isaiah speaks out plainly: "I have been found by them  
 who sought me not; I am discovered by those who made no  
 21. inquiry about me." But, as to Israel he saith: "The whole  
 day I have stretched forth my hands to a people stubborn and  
 disputatious."

## CHAP. XI.

1. Hath God then put away his people, I ask? Far from it! for I also am an Israelite, of Abraham's blood, of the tribe of
2. Benjamin. God hath not put away his people, whom he formerly acknowledged. You remember what the scripture says about Elijah, how he thus complains to God, against
3. Israel: "O Lord, thy prophets they have slain, and thine altars they have demolished, and I alone have survived; and
4. they are seeking my life!" But what does the oracle reply to him? "I have reserved to myself seven thousand men,
5. who have not bent the knee to Baal." And in like manner, therefore, at the present time, there is a remnant according to
6. an election of grace: and, if by grace, no longer from works; otherwise, the favour is no longer a favour: but if from works, it is no longer a favour; otherwise, the work is no longer a work.
7. What then follows?—that the object which Israel seeks after, he has not obtained; but the election has obtained it,
8. and the rest have been infatuated; as it is written: "God has given to them a slumbering mind; eyes which do not see,
9. and ears which do not hear," up to this very day. And David saith: "Let their table be for a snare, and for a trap, and for
10. a stumbling-block, and for a retribution to them. Let their eyes be darkened, so as not to see; and bend their back double continually."
11. Do I mean to say, then, they have stumbled so as to fall? By no means! but, by their offence, salvation is preached to

12. the heathen nations, in order to arouse their jealousy: and, if their offence be the wealth of the world, and their defection the wealth of the Gentiles, how much more their completion?
13. I speak now to you of the Gentiles; inasmuch as I am 14. apostle of Gentiles, I exalt my ministry; if any how I may rouse to jealousy my kindred, and may save some from among 15. them. For, if their rejecting<sup>a</sup> be the reconciling of the 16. world, what is their receiving, but life from the dead? And, if the first-fruits be holy, so also is the whole mass: and if the 17. root be holy, so also are the branches. Now, if some of the branches have been broken off, and thou being a wild olive, mayest have been grafted in among them, and art a sharer of 18. the root and the fatness of the olive-tree; beware of boasting against the branches: and, if thou exult over them, remember that thou dost not support the root, but that the root supports thee.
19. Wilt thou then reply: "The branches have been broken off, that I might be engrafted"? Well, by disbelief they have been broken off, and thou by faith dost stand. Be not 21. haughty, but fear; for, if God has not spared the natural 22. branches, fear lest he be not sparing of thee. Behold, then, the goodness and the severity of God: toward those who have fallen off, indeed, severity; but toward thee, goodness—if thou continue in that goodness; otherwise thou also shalt be 23. cut off. And they, also, unless they persist in disbelief, shall 24. be grafted in: for God is able to graft them in again. For, if thou wast cut off from an olive-tree, wild by nature, and, different from nature, hast been engrafted into a fine olive-tree, how much more shall they, who are naturally related, be engrafted into their own olive-tree?
25. For, brethren, that you may not be conceited of yourselves,

<sup>a</sup> The ἀποβολὴ αὐτῶν and the πρόσληψις refer to the acts of the Jews, not to God. See ver. 2 of this chapter; οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ: and see ver. 14. The apostle uses this argument, "*that God has not put away his people*," as the ground of his own efforts for their salvation; and he expected to see the effect himself, in the salvation of some of his brethren. Any case of conversion would be "*life from the dead*."

I am very unwilling that you should be ignorant of this secret; that blindness has come upon part of Israel, until the time when the complement of the nations shall have entered in.

26. And so all Israel shall be saved, as it is written: "The deliverer shall come from Sion, and shall remove impiety from Jacob.  
27. And this is the covenant with them from me, when I pardon  
28. their transgressions." In relation to the gospel, indeed, they  
are enemies, on your account; but in regard to the election,  
29. they are beloved on account of the fathers: for the gracious  
gifts and the invitations of God are not things to be repented  
30. of. For, just as you also, formerly, were disobedient to God,  
but you have now received mercy through their contumacy;  
31. so also, now, they have disbelieved in your mercy, in order  
32. that they themselves also may receive mercy: for God has in-  
cluded the whole together in disobedience, that he might show  
mercy to the whole.  
33. O the depth of the treasures both of the wisdom and the  
knowledge of God! How inscrutable his judgments, and un-  
34. traceable his ways! Who, indeed, hath known the mind of  
35. the Lord, or who was his counsellor? Or, who hath first  
36. given to him, that he may be requited? Since from him, and  
through him, and for him are all things. To Him be the  
glory throughout all ages! Amen!

## CHAP. XII.

1. I intreat you, therefore, brethren, by the mercies of God, to offer your bodies a living sacrifice, holy, acceptable to God,
2. your rational worship. And do not conform yourselves to this age, but transform yourselves by the renovation of your mind, that you may ascertain what is the good, and accept-
3. able, and complete will of God. I say, then, in virtue of the grace which has been granted unto me, let no individual among you overrate himself beyond what he ought to think; but let him exercise a sober judgment, as God hath to each
4. imparted a measure of faith. For, just as in one body, we have many members, but all the members have not the same
5. office; so we, being many, are one body in Christ, and reci-
6. procally members of one another. And, as we have gifts,

varying according to the favour which is given to us;—if the gift of exposition of scripture, let it be in agreement with the  
 7. faith; if the gift of ministerial service, let it be exercised in  
 8. the ministry;—if that of the instructor, in the teaching—if  
     the exhorter, in the exhortation;—if that of the distributer,  
     with simplicity;—if the president, with care;—if the visiter  
 9. of the afflicted, with cheerfulness. Let love be without dissi-  
 10. mulation. Abhor wickedness: adhere to goodness. In bro-  
     therly love to each other, be tenderly affectionate. In honour  
 11. give precedence to each other. In duty be not slothful. In  
 12. the spirit be fervent, serving the Lord. In the hope be joyful:  
 13. in the time of trouble patient; in prayer persevering. Com-  
     municate to the wants of the saints. Observe hospitality to  
 14. strangers. Bless those who persecute you: bless, and do not  
 15. curse. Rejoice with the joyful, and weep with the sorrowful;  
 16. sympathising with each other. Do not affect high things, but  
 17. consort with the lowly. Do not become self-conceited. Ren-  
     der to no one evil for evil. Be concerned to act honourably  
 18. before all men. If possible on your part, live in peace with  
 19. all men; not avenging yourselves, beloved, but give place to  
     wrath; for it is written: “Vengeance belongs to me: I will  
 20. render retribution, saith the Lord.” “If,” therefore, “thine  
     enemy be hungry, give him food: if he be thirsty, give him  
     drink; for, doing this, thou wilt heap coals of fire upon his  
 21. head.” Be not subdued by evil, but subdue evil by good.

## CHAP. XIII.

1. Let every person be subordinate to superior authorities; for there is not an authority, except from God; and the existing
2. authorities are appointed by God: so that he who is insubordinate to the authority, withstands the appointment of God,
3. and the opponents will bring punishment on themselves. For magistrates are not a terror to good conduct, but to bad: and dost thou wish not to be in dread of the authority? practise
4. what is good, and thou wilt have praise from it; as he is God’s servant for thy good: but if thou do what is bad, tremble; for he carries not the sword in vain; since he is God’s avenging
5. minister for wrath on him who commits wickedness. Where-

fore, it is necessary to be subordinate, not only on account of  
6. the wrath, but also for the sake of conscience. Hence, for the  
same reason, pay up contributions; for they are God's adminis-  
7. trators, devoted to this particular service. Render, therefore, to  
all their dues: to whom tribute is due, tribute; to whom cus-  
tom is due, custom; to whom reverence is due, reverence; to  
8. whom honour is due, honour. Owe nothing to any one—  
unless love to one another; for he who loveth another hath  
9. accomplished the law;—this, for instance, “Thou shalt not  
commit adultery: thou shalt not slay: thou shalt not steal:  
thou shalt not bear false witness: thou shalt not covet.” And  
if any other commandment, it is summed up thus—“Thou  
10. shalt love thy neighbour as thyself.” Neighbourly love  
does no injury. The accomplishment of the law, therefore,  
is LOVE.

11. And this do, knowing the time, that now is the hour to  
wake up from sleep; for now is our salvation nearer than when  
12. we first believed. The night is far advanced, and the day  
approaches. Let us, therefore, put away the deeds of dark-  
13. ness, and let us put on the apparel of light. As in broad day,  
let us walk becomingly;—not in revels and carousings; not in  
whoredoms and debaucheries; not in altercation and rage:  
14. but put on the Lord Jesus Christ, and do not provide for the  
gratification of sensual desires.

#### CHAP. XIV.

1. Admit among you one who is weak in the faith;—not,  
2. however, for controversial differences. One, indeed, believes  
he may eat everything eatable; but the weak eateth vege-  
3. tables only. Let not him who eateth, despise him who eateth  
not; and let not him who eateth not, judge him who eateth;  
4. for God has accepted him. Who art thou who censurtest the  
domestic of another? It concerns his own master if he stand  
or fall. He shall stand, however; for God is able to sustain  
5. him. One man esteems one day above another day; and  
another man esteems every day alike. Let each be fully  
6. assured in his own mind. He who minds the day, minds it  
for the Lord; and he who minds not the day, minds it not

for the Lord. He who eateth, eateth in regard to the Lord; for he gives thanks to God: and he who eateth not, eateth not in regard to the Lord; and he also gives thanks to God.

7. Not one of us, indeed, lives for himself, and not one dies for himself; for both, if we live, we live for the Lord; and, if we die, we die for the Lord: whether, therefore, we live,

9. or whether we die, we are the Lord's. For Christ died, and rose, and lives again, for this end, that he should have

10. dominion over both the dead and the living. But thou, why dost thou judge thy brother? Or thou, why dost thou despise thy brother? For we shall all appear before the

11. tribunal of Christ; for it is written: "As I live, saith the Lord, to me shall bend every knee; and every tongue shall

12. make confession to God." As, therefore, each of us concerning himself shall give account to God, let us then no more judge one another, but determine ye this rather, not to place

14. before the brother an obstacle or a snare. I know and am assured in the Lord Jesus, that nothing is unclean in itself: only to him who deemeth anything to be unclean, it is

15. unclean to him. But if, on account of food, thy brother is troubled, thou walkest no longer in love. Do not, by thy

16. eating, ruin him for whom Christ died. Let not your good

17. cause, then, be defamed; for the kingdom of God consists not in eating and drinking, but in righteousness, and peace,

18. and joy in the Holy Spirit. Hence he, who in these things serveth Christ, is well-pleasing to God, and esteemed by men.

19. Let us see, then, that we pursue the course of peace, and

20. things tending to mutual edification. Do not, on account of food, undo the work of God. All meats are, indeed, clean: but that is pernicious to the man who eats it, through being

21. ensnared. It is better not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbles, or is ensnared, or

22. weakened. Thou hast faith: have it with respect to thyself in the sight of God. Happy is he who condemns not himself

23. in what he approves. But he who scruples if he eat, is altogether condemned; because it is not from conviction: and every act which is not from conviction, is a sin.

## CHAP. XV.

1. Now, we who are strong, ought to assist the infirmities of
2. the weak, and not to indulge ourselves. Let every one of us
3. indulge his neighbour, so far as is good for edification; since
- even Christ did not indulge himself, but, as it is written: "The reproaches of those who scoff at thee, have fallen upon me."
4. For whatever scriptures were before written, were for our instruction so written; that, by the patience and the consolation of the scriptures, we might possess hope. And, may the God of that patience and that consolation grant unto you to be of one mind among each other, according to Christ Jesus:
5. that, with one accord, by one mouth, ye may glorify God,
6. even the Father of our Lord Jesus Christ! Therefore, be united with one another, for the honour of God, even as
7. Christ, also, has united himself with you. For I say, that Jesus Christ became a servant under circumcision, in support of the truth of God, for the confirmation of the promises
8. made to the fathers; and that the nations, also, should glorify God, on account of his mercy; as it is written: "For this I will acknowledge thee among the nations, and to thy
9. name will I sing praise." And, again: "Rejoice, ye nations,
10. with his people." And, again: "Praise ye the Lord, all the
11. nations, and applaud him, all the people." And, again, Isaiah says: "There shall spring from the root of Jesse one who
12. shall rule the nations; in him the nations shall hope." And
13. may the God of that hope fill you with all joy and peace in believing; that you may abound in that hope, by the strength of the Holy Spirit!
14. Now, I am myself persuaded, my brethren, concerning you, that ye yourselves are both full of goodness, and replete with all knowledge, as well as capable of admonishing one
15. another. But I have written to you, brethren, with more freedom, partly as reminding you, by virtue of the favour
16. which has been bestowed on me by God, that I should be a minister of Jesus Christ to the nations, officiating in the gospel of God; in order that the oblation of the Gentiles may become acceptable, being sanctified by the Holy Spirit.

17. I can, therefore, boast in Christ Jesus, as to divine things.
18. I will not, however, presume to speak of anything which Christ has not effected through me, in respect to the obedience of the Gentiles, by word and by deed; by the power of signs and wonders; by the power of the Holy Spirit of God: so that, from Jerusalem, and in a circuit as far as Illyricum,
20. I have abundantly spread the gospel of Christ. And I am thus ambitious to evangelise, not where Christ has been named; that I may not build on the foundation of another;
21. but, as it is written: "They, to whom it has not been revealed concerning him, shall see; and they who have not heard, shall understand."
22. On this account, I have been frequently hindered from coming to you. But now, having no further opening in these countries, and having had, for many years, an earnest desire
24. of coming to you, when I am on my journey into Spain, I will come to you. For I hope, as I pass along, to visit you, and to be conducted by you thither, after having, for a season, enjoyed your society.
25. But, I am now going to Jerusalem, on a service to the saints.
26. For Macedonia and Achaia have been kindly disposed, to make a common contribution on behalf of the poor of the
27. saints who are in Jerusalem. And, they have indeed well resolved; since they are their debtors; for, if the heathen nations have participated in their spiritual things, they ought
28. also to render them service in temporal things. Having, then, completed this service, and having secured to them this fruit,
29. I shall depart for Spain, taking you in my way: and I know that, on my arrival with you, I shall come with an abundant
30. blessing of the gospel of Christ. Now, I intreat you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, to
31. afford me help, in your prayers to God for me; that I may be delivered, when in Judea, from the unbelievers; and that this, my service for Jerusalem, may be well received by the saints;
32. that I may come joyfully to you, by the will of God, and
33. that I may take some repose with you. And the God of peace be with you all! Amen!

## CHAP. XVI.

1. I now recommend to you Phoebe, our sister, being a deacon
2. of the congregation at Cenchreae; that ye may receive her  
in the Lord, in a manner worthy of the saints; and that ye  
may assist her in the affair wherein she may have need of  
you: for she herself, also, has befriended many, and me  
especially.
3. Salute Priscilla and Aquila, my fellow-labourers in Christ
4. Jesus, who, for my life, laid down their own necks; to whom  
not I alone am grateful, but also all the congregations of the
5. Gentiles: salute also the congregation at their house. Salute  
Epaenetus, my beloved friend, who is a first-fruit of Asia
6. for Christ. Salute Mary, who has laboured much for us.
7. Salute Andronicus and Junias, my relatives, and my fellow-  
prisoners, who are distinguished among the apostles, and who
8. were in Christ before me. Salute Amplias, my beloved friend
9. in the Lord. Salute Urbanus, my fellow-labourer in Christ,
10. and Stachys, my dear friend. Salute Apelles, approved in  
Christ. Salute them who are of the household of Aristobulus.
11. Salute Herodion, my relative. Salute them of the household
12. of Narcissus, who are in the Lord. Salute Tryphena and  
Tryphosa, who have laboured in the Lord. Salute the be-  
13. loved Persis, her who has laboured much in the Lord. Salute  
Rufus, the chosen in the Lord; and salute his mother and
14. mine too. Salute Asyncritus, Phlegon, Hermas, Patrobas,
15. Hermes, and the brethren with them. Salute Philologus and  
Julia, Nereus and his sister, and Olympas, and all the saints
16. with them. Salute one another with a holy kiss. All the  
congregations of Christ salute you.
17. Now, I intreat you, brethren, to mark out them who are  
making factions and laying snares, contrary to the doctrine
18. which you have learned, and turn away from them. For such  
men are not they who serve our Lord Jesus Christ, but  
their own belly; and, by means of flattery and eulogy, de-  
19. ceive the hearts of the unsuspecting. Your obedience, indeed,  
is everywhere known on this account, therefore I rejoice over  
you; but I am desirous that you may be wise in respect to

20. good, and harmless in respect to evil. And the God of peace shall crush Satan under your feet, shortly.

The grace of our Lord Jesus Christ be with you! Amen!

21. Timothy, my fellow-labourer, and Lucius, and Jason, and

22. Sosipater, my relatives, salute you. I, Tertius, who have

23. written the letter, salute you in the Lord. Caius, the hospitable friend of me and of the whole congregation, salutes you.

Erastus, the treasurer of the city, salutes you, and our brother Quartus.

25. Now, to Him who is able to establish you, according to my gospel, namely, the preaching of Jesus Christ, according to the revelation of the mystery, kept silent in ancient times

26. but now disclosed; and through the prophetic scriptures, according to the appointment of the Eternal God, made distinctly known unto all the nations, for obedience of faith;—

27. to the only wise God, through Jesus Christ, to Him be the glory unto eternal ages! Amen!

24. The grace of our Lord Jesus Christ be with you all! Amen!

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THE  
EPISTLE TO THE EPHESIANS.

CHAPTER I.

1. PAUL, an apostle of Jesus Christ, through the pleasure of God,  
to the saints and believers in Christ Jesus who are in Ephesus,
2. favour and peace to you, from God, our Father, and from the
3. Lord Jesus Christ. Praised be the God and Father of our  
Lord Jesus Christ, who hath blessed us with every spiritual
4. blessing in things celestial by Christ; as he has chosen us in  
him before the foundation of the world, that we should be
5. holy and blameless before him, in love: having fore-ordained  
us for adoption through Jesus Christ into him, according to
6. the good pleasure of his will, to the praise of his illustrious  
grace, whereby he has bestowed favour upon us in the beloved
7. one:—by whom we have the redemption through his blood,  
the remission of our transgressions according to the opulence
8. of his grace, which he has lavished upon us in all wisdom and
9. understanding; having laid open to us his secret purpose,  
according to his own good pleasure, which he purposed in
10. himself: in regard to a dispensation at the completion of the  
times, to consummate all things in the Messiah;—those in the
11. heavens, and those upon the earth;—in him, in whom also we  
have been called, having been fore-ordained according to the  
purpose of him who effecteth all things, according to the
12. design of his own will, in order that we should be for his  
praise and glory, we who have had a prior hope in the
13. Messiah: by whom you also, (having heard and believed the  
word of the truth, the gospel of your salvation,) you, also,  
have been sealed with the Spirit of the promise, that Holy

14. Spirit, who is a pledge of our inheritance, in the redeemed  
 15. possession, to his praise and glory. And, on this account,  
     hearing of your faith in the Lord Jesus, and the love which  
 16. you have for all the saints, I omit not giving thanks on your  
     account, having made a remembrance of you in my prayers:  
 17. that the God of our Lord Jesus Christ, the glorious Father,  
     would grant to you a spirit of wisdom and discovery in his  
 18. knowledge; that he would give you an enlightened mind, so  
     that you may know what is the hope of his call, and what is  
 19. the glorious wealth of his inheritance among the saints; and  
     what is the overwhelming greatness of his power in regard to  
     us believers, according to the energy of his mighty strength,  
 20. which he exerted in the Messiah, having raised him from the  
     dead, and seated him at his right hand in the heavens above,  
 21. superior to all government, and authority, and power, and  
     dominion, and to every name of celebrity, not only in the  
 22. present period, but also in that which is coming: and he has  
     put all things under his feet; and he gave him as head over  
 23. all things in that congregation, which is his body, the com-  
     pleteness of him who fills all things with all.

## CHAP. II.

1. And he has brought you to life, who were dead in the tres-  
 2. passes and the sins, in which you formerly walked, according  
     to the course of this world, according to him who rules with  
     the power of the air, the spirit which is now working among  
 3. the stubborn and rebellious: among whom, also, we all for-  
     merly lived in the lusts of our flesh, practising its wishes and  
     imaginings; and we had an angry nature,<sup>a</sup> just like the rest.  
 4. But God, being rich in mercy, on account of his great love  
 5. with which he loved us, has brought to life with the Messiah  
     us who were dead in those trespasses:—you have been saved  
 6. by grace:—and has both raised us with Christ Jesus, and has  
 7. seated us with him in the heavens above, in order that he

<sup>a</sup> καὶ ἡμεν τέκνα φύσει ὄργης.—This is a Hebraism: a child of anger—children of anger—are those who are passionate and ungovernable. This sense is also more in harmony with what follows; otherwise the same persons would be said to be loved and hated at one and the same time.

might exhibit, in the ages which are approaching, the over-flowing wealth of his grace, by kindness toward us in Christ 8. Jesus. By that grace, indeed, you have been saved, through 9. the faith; and this is not from you; it is the gift of God; it is 10. not from works; in order that no one may boast: we are, indeed, his work, having been formed in Christ Jesus for good works, in which God hath pre-arranged, that we should habitually live.

11. Wherefore remember, that you, once heathens in person, those called uncircumcision; by what is termed circumcision, 12. performed by hand on the person;—remember, that you were, at that time, away from Christ, strangers to the community of Israel, and foreigners to the covenants of the promise; not 13. possessing a hope, and godless in the world. But now, by Christ Jesus, you, who were formerly far off, have been 14. brought near, by the blood of the Messiah. For he himself 15. is our peace; having made both parties one; and having levelled the party-wall of the inclosure, he has terminated in his own person the enmity, that law of the commandments relating to ordinances, in order that, in himself, he might form 16. the two into one new man—making peace:—also, that he might reconcile the two to God in one body, by means of the 17. cross, having thereby slain the enmity; and he has brought the glad tidings of peace to you who were far off, as well as to 18. those who were near; because, through him, we both have 19. the introduction to the Father, by one Spirit. So then you are no longer foreigners and strangers, but fellow-citizens of 20. the saints and of the family of God; having been built on the foundation of the apostles and prophets, Jesus Christ himself 21. being chief corner-stone, in whom all the building, fitly com- 22. pacted together, increases into a holy temple in the Lord; in whom you, also, are built together for an abode of God by the Spirit.

### CHAP. III.

1. It is on this account, I, Paul, am the prisoner of Christ 2. Jesus for you of the Gentiles: as indeed you heard the administration of the grace of God which was given to me for you,

3. that, by revelation, the secret was made known to me, as I
4. have just now said in brief; on reading which, you may be able to perceive my insight into the secret of the Messiah,
5. which in other generations has not been divulged to the sons of men, as it has now been disclosed to his holy apostles and
6. prophets by the Spirit;—that the Gentiles are co-hereditary and incorporate, and associate in his promise in the Messiah,
7. through the gospel; of which I became a servant, according to the gracious gift of God, which he granted to me, by the
8. operation of his power:—to me, the very lowest of all saints, has this favour been given, to proclaim among the nations the
9. boundless wealth of the Messiah, and to enlighten all men in the administration of the secret, which has been concealed
10. from the ages past, by the God who has created all things; in order that, now may be made known to the governments and the authorities in the heavens above, by means of the congregation, the much-diversified wisdom of God, according to the plan of the ages, which he formed in Christ Jesus our Lord;
11. by whom we possess the freedom of access in confidence, through believing in him.
12. Wherefore I ask that I may not faint in my troubles on your account, which is your glory. On account of this, I
13. bend my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and upon earth is named,
14. that he may grant to you according to his glorious wealth, to be powerfully strengthened in the inward man by his Spirit;
15. that the Messiah, through the faith, may dwell in your hearts;
16. that, being rooted in love and well-established, you may grow strong to comprehend with all the saints, what are the breadth,
17. and length, and depth, and height, even to know what surpasses knowledge—the love of the Messiah, that you may be filled up to the whole fulness of God.
18. Now to Him who is mighty above all, to effect far beyond those things which we ask or think, according to the
19. force which has operated in us, to him be the glory in the congregation in Christ Jesus, unto all future generations!
20. Amen!

## CHAP. IV.

1. I intreat you, therefore, I, the prisoner for the Lord, to walk in a manner worthy of the vocation to which you have
2. been called, with all lowliness and gentleness, with long for-
3. bearance of each other in love, endeavouring to preserve the
4. unity of the spirit in the bond of peace: there being one body and one spirit: as also you have been called in one hope of
- 5, 6. your vocation:—one Lord, one faith, one baptism, one God, even the Father of all, who is above all, and through all, and in us all.
7. Now to each one of us has been granted the gracious boon, according to the measure of the free gift of the Messiah:
8. wherefore it is said, “Having ascended on high, he retook
9. the captives, and bestowed gifts on men.” Now, what does this expression, “He ascended,” imply, but that he also
10. descended to these lower regions of the earth? He who descended is the very same who also ascended, very far above all the heavens, in order that he might complete all things.
11. And he himself gave, not only the apostles, but the prophets,
12. and the evangelists, and the pastors and teachers, for the conjunction of the saints, for ministerial work, for building the
13. body of the Messiah; until we all attain to the unity of the faith and of the knowledge of the Son of God, unto a mature
14. man, unto the full measure of the stature of the Messiah; in order that we may no longer be infants, tossed and whirled about by every wind of doctrine, by the trickery of dice-
15. players, by craftiness in the method of deception; but being truthful in love, that we may grow, in all respects, into him,
16. who is the head—the Messiah; from whom the whole body, organised and compacted, by the supply of every joint, according to the energy in the capacity of each particular part, derives its growth, for advancing itself in love.
17. This, therefore, I say, and I testify in the Lord, that you are no more to walk, as the rest of the Gentiles walk,
18. in the folly of their mind, darkened in the understanding, being estranged from the life of God, because of the ignorance which dwells in them, because of the callousness of their

19. hearts; who, without remorse, have abandoned themselves to  
20. licentiousness, for the practice of all impurity, for hire. But  
21. you have not thus learned the Messiah; since you have heard  
of him and have been instructed in him, how truth is in Jesus;  
22. that, in respect to your past life, you are to put away the for-  
mer man, which is depraved by a propensity to deception,  
23, 24. and are to be renewed in the character of your mind, and  
to assume the new man, which has been divinely formed in  
25. righteousness and sanctity of the truth. Wherefore, leaving  
off falsehood, speak ye truth each with his neighbour, for we are  
26. members of one another. In your anger do not commit sin:  
27. let not the sun set over your exasperation; neither give an  
28. opportunity to the devil. Let not the thief steal any more,  
but let him labour, working honestly with his hands, in order  
that he may have something to contribute to him who is in  
29. want. Let not any corrupt discourse proceed from your lips,  
but if you have anything good, for useful instruction, give it  
30. for the benefit of the hearers. And do not grieve the Holy  
Spirit of God, by whom you have been sealed for a day of re-  
31. demption. Let all bitterness, and animosity, and anger, and  
clamour, and calumny, be put away from you, together with  
32. all malice ; and be ye kind to one another, tender-hearted,  
forgiving one another, just as also God in Christ has forgiven  
you.

## CHAP. V.

1. Become therefore imitators of God, as beloved children;
2. and walk in love, just as also the Messiah loved us, and de-  
voted himself for us, an offering and a sacrifice to God with  
fragrant odour.
3. And fornication, and all impurity or unnatural lust, let it  
4. not be heard of among you ; as it becometh saints: nor obsce-  
nity, buffoonery, and loose jesting, things not consistent; but  
5. what is more becoming, thanksgiving: for this you know as-  
suredly, that no fornicator, or debauchee, or pathic, who is of  
the idol-worship, has an inheritance in the kingdom of the  
6. Messiah and of God. Let no one mislead you by empty  
words; for on account of these things the anger of God falls

7. upon the sons of disobedience. Be you not, therefore, their  
8. associates. You were, it is true, formerly darkness, but ye  
9. are now light, in the Lord: walk as children of light; for  
the fruit of the light is in all goodness, and righteousness, and  
10, 11. truth; proving what is acceptable to the Lord. And have  
no communication with the unfruitful works of the darkness,  
12. but, on the contrary, even condemn them ; for the things done  
13. by them in secret it is indecent even to mention : but all  
these practices are condemned by the light; for it is light  
14. which makes everything manifest. Wherefore it is said:  
“ Awake, O sleeper, and arise from the dead, and the Messiah  
15. will shine forth upon thee.” Take you care, then, to walk  
very correctly, not like ignorant persons, but as wise men,  
16. making the most of the opportunity; for these are evil days.  
17. Wherefore be not senseless, but understand what is the plea-  
18. sure of the Lord. And be not intoxicated with wine, whence  
19. comes debauchery ; but be spiritually occupied, speaking to  
yourselves in psalms and hymns and spiritual odes, singing  
20. with melody in your hearts to the Lord ; giving thanks con-  
tinually for all things, in the name of our Lord Jesus Christ,  
21. to the God and Father. Be submissive to each other in the  
22. fear of Christ. Wives, be submissive to your own husbands,  
23. as to the Lord; for a husband is the wife's head, as also the  
Messiah is head of the congregation; himself being guardian  
24. of the body. Now, just as the congregation is subjected to  
the Messiah, so also let wives be to their respective husbands  
25. in everything. Husbands, love your wives, just as the Mes-  
26. siah loved the congregation, and gave himself up for it ; in  
order that, having purified it in the laver of water, he might  
27. make it holy by the word ; that he might place the congrega-  
tion by his own side, glorious, not having blemish or wrinkle  
or anything of that kind ; but that it might be pure and  
28. spotless: thus ought the husbands to love their own wives, as  
their own persons: he who loves his own wife, loves himself;  
29. for no man ever hated his own flesh, but nourishes and  
30. cherishes it, just as Messiah does the congregation; because we  
are members of his body: we are of his flesh and of his bones.

31. Wherefore “a man will leave his father and his mother, and will be closely attached to his wife, and the two will be as one person.” This secret is important; I refer, however, to Messiah 32. and to the congregation. Still, let all individually love each his own wife, as himself, and let the wife take care to reverence the husband.

## CHAP. VI.

1. Children, obey your parents in the Lord; for this is a just 2. precept: “Honour thy father and thy mother.” This is a 3. chief commandment with a promise, “that it may be well with 4. thee, and that thou mayest be long-lived in the land.” And, 5. fathers, do not irritate your children, but bring them up in the instruction and admonition of the Lord. Bond-servants, obey 6. the masters of your persons with fear and trembling, in simpli- 7. city of your heart, as to the Messiah; not by eye-service as 8. men-pleasers, but as bond-servants of Messiah, doing the 9. pleasure of God from the heart; with good-will performing your duties, as if to the Lord, and not to men; knowing that whatever good every man may do, for this we shall be recom- 10. pensed by the Lord;—whether bond-man or free-man. And, masters, do you act in the same manner on your part; and leave off threatening; recollecting that the Lord in heaven is also over you yourselves; and that there is no partiality of persons.

11. Finally, brethren, strengthen yourselves in the Lord, and in his mighty power. Put on the whole armour of God, that you may be able to stand against the stratagems of the devil; 12. for our conflict is not with flesh and blood only, but with the governments, with the authorities, with the secular powers of this dark age; with the spiritual powers of wickedness in the 13. upper regions. For this reason, take up the whole armour of God, that you may be able to resist in the evil day, and that, 14. having achieved everything, you may stand. Stand, then, your loins girded with truth, and having on the breastplate 15. of righteousness; and your feet shod with the readiness of the 16. gospel of peace: over all, raising the shield of the faith, where- with you will be able to quench all the burning darts of the

17. wicked one: take, also, the helmet of salvation, and the sword  
18. of the Spirit, which is God's word; earnestly praying and sup-  
plicating on every occasion by the Spirit; and, for the same  
purpose, keeping watch with all perseverance, and with sup-  
19. plication respecting all the saints; and particularly for me, in  
order that a word may be given to me in opening my mouth  
with confidence, to make fully known the secret of the gospel,  
20. (for which I am on an embassy in chains,) that I may be con-  
fident in it, so as to speak as it becomes me.  
21. And now, in order that you may know my circumstances,  
as at present occupied, Tychicus, my beloved brother and  
faithful assistant in the Lord, will fully acquaint you with  
22. everything. I have sent him to you for this very purpose,  
in order that you may know our affairs, and that he may com-  
23. fort your hearts. Peace and love to the brethren, with faith,  
24. from God the Father, and the Lord Jesus Christ. Grace be  
with all who love our Lord Jesus Christ in sincerity!

THE

## EPISTLE TO THE COLOSSIANS.

### CHAPTER I.

1. PAUL, an apostle of Jesus Christ, by the pleasure of God,
2. and Timothy, the brother, to the holy and faithful brethren  
in Christ at Colosse, favour and peace to you from God our  
Father, and from the Lord Jesus Christ.
4. Having heard of your faith in Christ Jesus, and the love
3. which you have for all the saints, in praying for you, we give  
thanks to the God and Father of our Lord Jesus Christ,
5. always, on account of the hope which is laid up for you in  
the heavens; whereof you have before heard by the word
6. of the gospel-truth, which has reached unto you; as also in  
all the world, it is both fruitful and growing, the same as  
among you, from the day you heard and knew the gracious
7. gift of God in reality: as you were instructed by Epaphras,  
our beloved fellow-servant, who is, on your behalf, a faithful
8. servant of Christ, and who has shown to us your loving spirit.
9. Wherefore, also, from the day we heard it, we have not ceased  
praying for you, and asking, that you might be filled, as to  
the knowledge of his will, with all spiritual wisdom and under-
10. standing; to walk worthy of the Lord, for general concilia-  
tion, by every good work; being fruitful, and growing in the
11. knowledge of God; strengthened with all force, according to  
his glorious might, for all endurance and long forbearance,
12. with joy; giving thanks to the Father, who has fitted us for
13. the portion of the saints' inheritance in the light; who has de-  
livered us from the power of the darkness, and has trans-

14. lated us into the kingdom of the Son of his love: in whom  
15. we have the redemption, the remission of our sins: who is a  
16. likeness of the invisible God, first-born of all creation: for, by  
him all things have been created, those in the heavens, and  
those upon the earth; the visible and the invisible; whether  
thrones, or sovereignties, or governments, or authorities, all  
17. things have been created by him and for him: and he is be-  
18. fore all things, and by him all things subsist. He is also the  
head of the body of the congregation : of the dead he is  
chief and first-born; that he himself might have priority in  
19. the whole. For, in him it was thought good, that the whole  
20. fulness should dwell; and by him to reconcile all things for  
him, having made peace by the blood of his cross; by HIM,  
—whether things upon the earth, or things in the heavens.  
21. And you who were formerly estranged, and enemies by your  
22. wicked mind and deeds, yet he has now reconciled, in the  
body of his flesh, by his death, to present you pure and spot-  
23. less and irreproachable in his sight: supposing you continue  
in the faith, founded and settled, and not moved away from  
the hope of the gospel, which you have heard, which has  
been preached in the whole creation under the heaven, and  
of which I Paul was made a servant.  
24. I am now rejoicing in the sufferings on your account, and  
I am filling up the remainder of the troubles for the Christ, in  
my person, on account of his body, which is the congrega-  
25. tion; of which I was made a servant, according to the steward-  
ship of God, which has been given to me for you, to fill up  
26. the word of God; to disclose the secret which has been con-  
cealed from the past ages and generations, but has now been  
27. made apparent to his saints: to whom God has been pleased  
to make known, what is the glorious wealth of this secret in  
the nations ; namely, Christ among you, the glorious hope.  
28. Whom we announce, admonishing every man, and teaching  
every man with all wisdom, in order that we may present  
29. every man complete in Christ; for which end, also, I labour,  
striving according to his energy, which has operated in me  
powerfully.

## CHAP. II.

1. I wish you, therefore, to know how much concern I feel for  
 you and for those in Laodicea, and for those who do not per-  
 2. sonally know me, that their hearts may be comforted, beating  
     with mutual love; and that they may possess a very rich and  
     complete understanding, in respect to a knowledge of the  
 3. secret of God, even the Father, and of Christ; wherein are  
 4. hidden all the treasures of wisdom and knowledge. And I  
     say this, in order that some one may not delude you with  
 5. plausible talk: for, though I am absent in person,<sup>a</sup> yet I am  
     with you in spirit, rejoicing while I regard your order, and  
 6. the steadiness of your faith in Christ. As, therefore, you re-  
 7. ceived the Christ, Jesus, the Lord, walk by him, rooted and  
     founded in him, and strengthened in the faith, as you have  
 8. been instructed; abounding in thanksgiving. Take care, lest  
     some one despoil you, by means of the vain and deceptive  
     philosophy, according to the tradition of men, according to  
     the principles of the world, and not according to Christ.—

9. Because in him dwells the whole fulness of the Deity cor-  
 10. poreally: and you are replete in him, who is the head of all go-  
 11. vernment and authority: in whom,<sup>a</sup> you have not only been  
     circumcised with a circumcision not done by hand, in the  
     removal of flesh from the body, in the circumcision of Christ;  
 12. and have been entombed with him in his baptism; but in  
     whom you have also been raised with him, through the faith  
 13. operated by God, who raised him from the dead. So, you  
     who were dead in your sins, and the uncircumcision of your  
     flesh, God hath brought to life, along with him; and hath  
 14. forgiven us all offences; and has obliterated that written obli-  
     igation against us in the ordinances, which was adverse to us;  
     and has removed it out of the way, by nailing it to the cross.

<sup>a</sup> The two clauses commencing with *ἐν φὶ καὶ*, stand in conjunction as *pro-tasis* and *apodosis*. The Greek idiom of *καὶ—καὶ*, like the French *et—et*, must be particularly preserved, to render the connexion according to its full sense. Considered in this view, *τῷ βαπτίσματι* will clearly require that the ellipsis should be supplied making the full clause to be *συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι* [*τοῦ Χριστοῦ*] or, abbreviated, *euph. grat. ἀντοῦ*.

15. Stripping the governments and the authorities, he publicly  
16. exhibited them in triumph by him. Let no person, therefore,  
rule you in eating, or in drinking, or in respect to a festival,  
17. or new moon, or sabbaths; which are shadows of the future,  
18. but the body is Christ's: nor, let any one defraud you of your  
prize, persisting in humiliation, and worship of the angels,  
entering upon things which he has not seen, vainly inflated  
19. with the notion of his flesh; and not holding to the head, from  
whom the whole body, supported and compacted together  
by the joints and ligaments, grows with a divine enlargement.  
20. If you died with Christ away from the principles of the world,  
21. why, as if living in the world, are you ordered, not to touch  
22. this, not to taste that, not to handle the other?—injunctions,  
which are all detrimental by their improper use, according to  
23. the commands and teachings of men; injunctions, which have  
indeed a reputation of wisdom, in will-worship, and humili-  
ation, and bodily austerity, not to the credit of any one for  
personal appearance.

## CHAP. III.

1. If, then, you have been raised with the Christ, inquire  
after things above, where the Christ is seated at the right  
2. hand of God. Think much on those things above, not on  
3. things upon earth; for you have died, and your life has been  
4. hidden with the Christ in God: when the Christ, who is your  
life, shall be manifested, then you, also, will be manifested  
with him in glory.
5. Deaden, therefore, your members which are toward the  
earth; as to fornication, impurity; vile, unnatural lust; and  
6. that base avarice which is idol-worship; on account of which  
7. things the wrath of God is coming on the rebellious; and  
which you formerly practised, when you lived among them.
8. And now, also, lay aside altogether, anger, passion, malice,  
9. scurrility, ribaldry, from your lips. Do not tell lies to one  
another, having stripped off the former man with his prac-  
10. tices; and, having put on the new one, who is renewed, in  
regard to knowledge, in the likeness of him who created  
11. him; wherein there are not Greek and Jew, circumcision and

- uncircumcision, foreigner and savage, bond-man and free-man; but, as to all those things, and in them all, is CHRIST.
12. Put on, therefore, as holy and beloved chosen ones of God, tender mercy, kindness, humility, gentleness, long-forbearance.
  13. Be tolerant of one another, and forgiving among yourselves, should one have a complaint against another; just as Christ
  14. forgave you, so also do you forgive. And, in addition to all these virtues, put on that love, which is a band of the completeness.
  15. And let the peace of the Christ prevail in your hearts, unto which you have been called in one body; and be ye thankful.
  16. Let the doctrine of the Christ dwell in you joyously, with all wisdom; instructing and admonishing yourselves in psalms, hymns, and spiritual odes; gratefully singing with
  17. your hearts to God. And everything, whatever you may do, whether in speaking or in action, let all be in the name of the Lord Jesus, giving thanks to God the Father by him.
  18. Wives, be submissive to your husbands, as it is becoming
  19. for those who are in the Lord. Husbands, love your wives, and do not behave harshly to them.
  20. Children, obey your parents in all things, for this is
  21. well-pleasing in the Lord. Fathers, be not severe to your children, lest they be dispirited.
  22. Servants, obey in all things the masters of your person; not with eye-service, as men-pleasers, but with simplicity of heart,
  23. fearing the Lord. Whatever you are doing, work cheerfully,
  24. as for the Lord, and not for men; knowing that from the Lord you will receive the recompense of the inheritance;
  25. for you serve the Lord Christ. But he who acts unjustly shall be treated according to his injustice, without any partiality.

#### CHAP. IV.

1. Masters, render to your servants justice and equity, knowing that you also have a Master in heaven.
2. Be constant in prayer, watching in it with thanksgiving;
3. praying at the same time, also, for us: that God may open to us a door for the word, to tell the secret of the Christ, on account

4. of which, also, I am in confinement; that I may make it clear, as I ought to speak.
5. Walk discreetly with those around you, profiting by the opportunity. Let your discourse be always with affability, seasoned with salt, knowing how you ought to address yourselves to every one.
6. All particulars respecting me, Tychicus will relate to you,— that beloved brother, and faithful assistant, and fellow-servant in the Lord; whom I have sent to you, that you might know our circumstances, and that he might comfort your hearts;
7. accompanied by the faithful and beloved brother Onesimus, who belongs to you; they will make you acquainted with
8. everything here. Aristarchus, my fellow-captive, salutes you; and Mark, also, the cousin of Barnabas, respecting whom you received commands, if he should come to you, receive him;
9. and Jesus, also, who is named Justus. These are the only brethren of the circumcision who are my fellow-workmen for the kingdom of God; and they have been a comfort to
10. me. Epaphras, one of yourselves, a servant of Christ, salutes you; always pleading for you in his prayers, that you may
11. stand perfect and complete in the whole will of God. Indeed, I can speak for him, that he has a very warm affection for you, and for those in Laodicea, and for those in Hierapolis.
12. Luke, the beloved physician, salutes you, and Demas.
13. Salute the brethren in Laodicea, and Nymphas, and the congregation at his house. And, when this letter has been read among you, cause it also to be read in the congregation of Laodiceans; and that from Laodicea, see that you also read:
14. and say to Archippus, "See that thou fulfil that ministration in the Lord which thou hast received."
15. THE SALUTATION OF PAUL IN MY OWN HAND. REMEMBER MY CHAINS! GRACE BE WITH YOU! AMEN!

THE

## EPISTLE TO PHILEMON.

1. PAUL, a prisoner on account of Christ Jesus, and Timothy our  
2. brother, to our beloved Philemon, our fellow-labourer, and to  
the beloved Apphia, and to Archippus, our fellow-soldier, and  
3. to the congregation at thy house;—grace and peace be with  
you, from God our Father, and from our Lord Jesus Christ.  
4. Having always made mention of thee in my prayers, I am  
5. thankful to God, on hearing of thy love and thy faith, which  
thou hast, in regard to the Lord Jesus, and for all the saints;  
6.—praying that the fellowship of thy faith may become  
effectual, in acknowledgment of everything good in us, in  
7. regard to Christ Jesus: for we have much joy and consolation  
over thy love, because the hearts of the saints have been  
8. refreshed through thee, my brother. Wherefore, having  
much confidence by Christ to enjoin upon thee what is  
9. proper, on account of that love, I rather intreat; being such  
as I am, an old man, and now also a prisoner for Jesus  
10. Christ, I intreat thee respecting my child, whom I have  
11. begotten in my chains, Onesimus, who formerly has been  
unprofitable to thee, but who is now serviceable both to thee  
12. and to me; whom I have sent back: and do thou take him  
13. in, as being my own offspring. I was wishing to retain him  
for myself, that he might assist me in my imprisonment for  
14. the gospel; but I was not willing to do anything without thy  
consent, that thy kindness might not be as from constraint,  
15. but of thine own accord. For perhaps it is on this account  
he has been separated for a time, that thou mightest recover  
16. him permanently; no more as a slave, but beyond a slave,—a

brother, particularly dear to me, and how much more to thee,  
17. both in respect to his person, and to the Lord ! If, then, thou  
18. hold me in fellowship, take him in, as if it were myself : and  
if he have wronged thee at all, or owe thee anything, set this  
19. down to me. I Paul write with my own hand, I will pay it  
off: not to remind thee that thou owest even thyself to me:  
20. —yes, brother, I wish to have a benefit of thee in the Lord:  
21. —refresh my heart in Christ ! Confiding in thy compliance,  
I write to thee, assured that thou wilt do beyond what I ask.  
22. And, at the same time, also, prepare me accommodation, for  
I expect, through your prayers, to be restored to you.  
23. Epaphras, my fellow-captive for Christ Jesus, salutes thee,  
24. and Marcus, Aristarchus, Demas, Lucas, my assistants.  
25. The grace of our Lord Jesus Christ be with your spirit !  
Amen !

THE

## EPISTLE TO THE PHILIPPIANS.

### CHAPTER I.

1. PAUL and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus, who live at Philippi, together with the
2. overseers and assistants, favour and peace to you from God our Father, and from our Lord Jesus Christ.
3. I give thanks to my God, on every remembrance of you,
4. always in my constant supplication, praying for you all with
5. joy, on account of your fellowship as to the gospel, from the
6. first day to the present: being confident of this very thing,
- that he who has begun among you a good work, will finish
7. it, up to the day of Jesus Christ. For it is right that I should thus think respecting you all, because I hold you in my heart, you, who have all partaken with me in the grace, both in my chains and in the defence and establishment of the
8. gospel: for God is my witness how much I long for you all,
9. with the yearnings of Christ Jesus. And for this I pray, that your love may abound yet more and more with knowledge
10. and all discernment, for examining the differences of things: and I pray that you may be sincere and inoffensive for the
11. day of Christ; being filled with the fruit of righteousness, through Jesus Christ, unto the glory and praise of God.
12. Now I wish you to know, brethren, that my situation has
13. rather tended to the advancement of the gospel; as it has been clearly seen throughout the palace, and in all other
14. places, that my imprisonment is on account of Christ: the greater number of the brethren in the Lord, too, having become confident by my imprisonment, have dared fearlessly to

15. speak out the word. Some, indeed, preach Christ on account  
17. of envy and strife, and some with good intention. These do  
it from love, knowing that I am appointed for the defence of  
16. the gospel: but those publish Christ out of contention, not  
honestly, thinking they shall aggravate the severity of my  
18. imprisonment. What then? Still, in every way, whether in  
pretence, or in truth, Christ is published; and in this I  
19. rejoice, and I shall continue to rejoice: for I know that this  
will issue in my release, through your prayers and the assist-  
20. ance of the Spirit of Jesus Christ, according to my earnest  
hope and expectation, that I shall be confounded by no one;  
but, with all confidence, as always, even now, Christ will be  
21. magnified in my person, whether by life or by death. For to  
22. me to live is Christ, and to die is gain. But, if to live in the  
body, this will be of advantage to my work: so what I shall  
23. choose I do not exactly know: I am, indeed, pressed by the  
two things, having such a desire for the departure and to be  
with Christ, since that is very much more to be preferred;  
24. but, to remain in the body, is more requisite on your account:  
25. and being confident of this, I know that I shall survive, and  
continue with you all, for the promotion of your joy in the  
26. faith; in order that your exultation in Christ Jesus may  
abound on my account, through my presence again among  
27. you. Only let your public conduct be worthy of the gospel  
of Christ, in order that, whether coming and seeing you, or  
whether absent, I may hear this of you, that you stand in one  
spirit, contending with one soul in the faith of the gospel:  
28. and in no instance terrified by the opponents; which is a  
clear indication of destruction to them, but of salvation to  
29. you. And this is from God: because it has been vouchsafed  
you concerning Christ, not only to believe in him, but also to  
30. suffer for him, as you sustain the same conflict, which you  
saw in my case, and which you now hear that I endure.

## CHAP. II.

1. If therefore there be any consolation in Christ, if any solace  
of love, if any community of spirit, if any compassionate
2. feelings among you, complete my joy, by being unanimous,

3. having the same love, closely attached, preserving unity, doing nothing from party-spirit or vanity; but in humility esteeming others as excelling yourselves: not every one intent on his own objects, but every one regarding also those of others. Let this mind be in you which was also in Christ Jesus, who subsisting in form of God, did not meditate<sup>a</sup> a usurpation to be equal to God: on the contrary, he disarrayed himself, taking a form of a bond-servant, being in likeness of men: and, having attained maturity as a man, he abased himself, becoming obedient even to death—the death, too, of the cross: and for this God hath highly exalted him, and hath granted him a name which is above every name, in order that, to the name of Jesus, every knee of those in heaven, and those on earth, and of those beneath, should bend; and every tongue confess, that Jesus Christ is Lord, for the glory of God the Father. So that, my beloved, as you have always obeyed with fear and trembling, not only when I was present, but now much more in my absence, zealously carry on the work of your salvation; for God it is who is working among you, both to purpose and to perform for his good pleasure. Do ye all things without murmurings and disputings; that you may be blameless and simple, children of God, irreproachable, amidst a crooked and perverse race, among whom shine you forth as luminaries in the world, holding up to view the living word, for my exultation in the day of Christ; that I have not run in vain, nor laboured in vain. But even should I be poured out on the sacrifice and service of your faith, I am glad, and I rejoice with you all; and for this be ye also glad, and rejoice with me. I hope, however, in the Lord Jesus, to send Timothy to you

<sup>a</sup> The learned reader will not be surprised at this deviation from the common version, considering the weight of learned authority for this rendering; and the unlearned will perceive, in attentively perusing the whole passage, that the apostle's argument requires this sense:—that Jesus did not avail himself of his original character, and attempt a sole theocracy, for his own exaltation; but rather took on him the character of a servant to his Father on our behalf. Thus, the example of the self-denial and generosity of Jesus for others, is adduced as a model for us so to act toward one another.

shortly, that I also may be cheered when I know how things  
20. are with you. For I have no one with a heart like his, who  
21. will concern himself intimately with your affairs, for all are  
22. seeking after their own affairs, not those of Jesus Christ. But  
you know him by experience, how, as a child waiting upon  
23. his father, so he served me for the gospel. Him, therefore,  
I hope to send without delay, whenever my circumstances  
24. will permit. But I trust in the Lord, that I also myself shall  
25. come shortly. I considered it necessary, however, to send to  
you Epaphroditus, my brother, and fellow-labourer, and com-  
26. rade, your delegate and minister also, for my need: since he was  
longing after you all, and much depressed, because you had  
27. heard that he was ill; and indeed he has been reduced very  
near to death: but God had mercy on him, and not on him  
only, but also on me, lest I should have sorrow upon sorrow.  
28. I have therefore despatched him the sooner, that you may re-  
joice on seeing him again, and that I may be the less sorrowful.  
29. Receive him, then, in the Lord with all joy; and hold those  
30. who are like him in great esteem: because, for the work of  
Christ, he was near death, endangering life, that he might  
fill up the remainder of your ministration to me.

## CHAP. III.

1. In fine, my brethren, “ Be joyful in the Lord.” To write  
these same words to you, is not at all wearisome to me, and I  
2. do it for your security. Beware of the dogs! Beware of  
3. the mischief-makers! Beware of the amputation! For we  
are the circumcision, who worship God in spirit, and exult  
4. in Christ Jesus, not placing confidence in flesh: although I  
might put confidence too in flesh: if some other person  
suppose he may place confidence in flesh, I have more reason.
5. With an eighth-day circumcision; of the race of Israel; of  
the tribe of Benjamin, a genuine Hebrew; as to law, a Pha-  
6. risee; as to zeal, persecuting the congregation; as to the  
7. righteousness which is by law, become irreproachable. But,  
whatever things were advantageous to me, those things I  
8. have, on account of the Christ, esteemed loss. But then,  
indeed, I even esteem all things to be loss, on account of the

super-excellent knowledge of Christ Jesus my Lord, on whose account I have borne the loss of all things, and I esteem them as vile refuse, in order that I might gain Christ,  
9. and be found in him, not clinging to that righteousness of my own, which is from law, but to that which is through the  
10. faith of Christ, the righteousness from God by the faith. I say, for the knowledge of him, and the power of his resurrection, and the fellowship of his sufferings, being conformed  
11. to his death; if I may but attain to that resurrection from the  
12. dead. Not that I have now attained, or that I have now finished; but I am pressing on, that I may obtain that for  
13. which I have been retained by Christ. Brethren, I do not consider that I myself have attained; but only, forgetting those things which are behind, and stretching forward to  
14. those which are before, I am pursuing the mark, for the prize  
15. of the call of God on high, by Christ Jesus. Let us, then, whoever are mature, think thus; and if you should think at  
16. all differently, yet this will God reveal to you. However, unto what we have attained, let us march in the same order;  
17. let us have the same mind. Brethren, become my united imitators, and keep in view those who so conduct themselves,  
18. as you have in us a model: for, as I have often said to you, and now say weeping, there are many who conduct themselves  
19. as the enemies of the cross of Christ; whose end will be perdition; whose God is the belly; whose boast is in their  
20. shame; who are engrossed with earthly things. We, however, have begun the life we are to lead in heaven; and we are expecting from thence a Saviour, the Lord Jesus Christ,  
21. who will transform our humbled body into a conformity with his glorious body, according to the efficacy of his power, even to subject all things to himself.

## CHAP. IV.

1. So then, my beloved and much-desired brethren, my joy and crown, stand you thus firm in the Lord, beloved.
2. I exhort Euodias, and I exhort Syntyche, to be unanimous
3. in the Lord. Let me also intreat thee, true companion, to assist those women who contended along with me in the

gospel, as well as with Clement, and my other fellow-  
4. labourers, whose names are in the book of life. Be joyful in  
the Lord at all times: I say again, “Be joyful!”

5. Let your gentleness be apparent to all men. The Lord is  
6. nigh. Be not anxious about anything; but, on every occa-  
7. sion, by prayer and supplication with thanksgiving, let your  
petitions be made known unto God; and the peace of God  
which exceeds all understanding, shall guard your hearts and  
8. your thoughts by Christ Jesus. Finally, brethren, whatever  
things are true, whatever things are dignified, whatever  
things are just, whatever things are pure, whatever things  
are lovely, whatever things are reputable, in short, whatever  
9. is virtuous and praiseworthy, reflect on these things. And  
practise what you have learned and received, and heard  
and seen in me: and the God of peace shall be with you.

10. I add, that I rejoiced in the Lord, greatly, that, on the  
present occasion, you thought afresh of me; on whom, in-  
deed you were thinking; but you wanted an opportunity.  
11. Not that I speak of being in want; for I have learned in  
12. whatever condition I am, to be contented. I know what it  
is to be in low circumstances, and I know what it is to have  
abundance. I have learned the secret, everywhere and in  
all cases, both to be replete, and to suffer hunger; both to  
13. abound, and to be deficient. By him who enables me, I  
14. have strength for the whole. You have done well, however,  
15. in having taken a part in my trouble. And you know too,  
Philippians, that on the gospel being first brought to you,  
and when I left Macedonia, no congregation whatever com-  
municated with me, in respect to giving and receiving, but  
16. yourselves alone. For, once, and again, you sent to me in  
17. Thessalonica for my need. Not that I am so much pleased  
with the gift, as that I am pleased with the fruit which is  
18. filling up to your account. I receive the whole, however,  
and I have more than enough. I am quite full, having  
received from Epaphroditus your presents,—a fragrant odour,  
19. an acceptable sacrifice, well-pleasing to God. And my God

will amply supply all your need, according to his glorious  
20. wealth by Christ Jesus. And to our God and Father be the  
21. glory, through all ages, Amen ! Salute every saint in Christ  
22. Jesus. The brethren who are with me salute you. All the  
    saints salute you, but especially those of the Emperor's house-  
23. hold. The grace of the Lord Jesus Christ be with you  
all ! Amen !

THE  
FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

1. PAUL, an apostle of Jesus Christ, by appointment of God our  
2. Saviour, and of Christ Jesus our hope, to Timothy, a genuine  
son in the faith—favour, mercy, peace, from God the Father,  
3. and Christ Jesus our Lord. As I solicited thee, on my  
departure for Macedonia, to remain in Ephesus, continue that  
4. thou mayest warn some, not to teach any other doctrine, and  
not to be occupied with fictions and interminable genealogies,  
which produce controversies rather than godly instruction in  
5. the faith. Now the object of the commandment is love, from  
a pure heart and a good conscience, and unfeigned faith;  
6. which some having missed, have glanced off into foolish  
7. talking: wishing to be law-expositors, they neither under-  
stand what they are saying, nor about whom they positively  
8. affirm. We know very well that the law is excellent, if a  
9. person use it legitimately; considering this, that the law does  
not lie against a just person, but against the lawless and dis-  
orderly, the irreligious and wicked, the unholy and profane,  
against smiters of father and mother, against killers of men,  
10. fornicators, sodomites, kidnappers, liars, perjured persons, and  
whatever else is opposed to that salutary teaching, which is in  
11. accordance with the glorious gospel of the blessed God, which  
12. was entrusted to me. And I am grateful to him who has  
given me force, Christ Jesus our Lord, that he deemed me  
13. faithful, and took into service him who was before a blas-  
phemous and violent persecutor: but I received mercy, for I

14. acted ignorantly in unbelief: and the grace of our Lord superabounded with faith and love which are in Christ Jesus.
15. True is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom first
16. am I. But, on this account, I received mercy, that in me, a ringleader, Jesus Christ might exhibit that extreme forbearance, for an example of those who should believe on him
17. for eternal life. And to the eternal King, to God alone incorruptible, invisible, be honour and glory, for ever and ever ! Amen !
18. Such is the charge I commit to thee, son Timothy, in accordance with the prophetic gifts before communicated to thee, in order that thou mayest engage by them in the glorious
19. contest; retaining faith and a good conscience, which some having thrust away, in regard to the faith have become a
20. wreck; of whom are Hymenaeus and Alexander, whom I have delivered to Satan, that they may be taught not to calumniate.

## CHAP. II.

1. I direct then, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all who are in authority, in order that we may lead a quiet
3. and undisturbed life, in all piety and seriousness: for this is
4. pleasing and acceptable before God, our Protector, who wills that all men be protected, and come to an accurate knowledge
5. of the truth. For God is one, and there is one Mediator of
6. God and of men, a man Christ Jesus, who gave himself a
7. ransom for all;—the evidence at proper times;—unto which I was appointed a herald and an apostle;—I speak truth, I am not falsifying;—a teacher of nations, in faith and truth.
8. I desire, therefore, that the men in every place pray, lifting
9. up pious hands, apart from passion and dispute. And that the women, as well, dress themselves in neat attire, with modesty and sobriety, not with wreaths, or gold, or pearls, or
10. expensive clothing; but (what is becoming to women professing religion) let them adorn themselves with good works.
- 11, 12. Let woman learn in silence, with all submission: indeed I

13. permit not woman to teach, nor to assume authority over  
14. man, but she is to be in silence; for Adam was formed first,  
15. afterward Eve: and Adam was not deceived; but the woman,  
having been deceived, was in transgression: but she shall be  
preserved throughout child-bearing, if they abide in faith and  
love and holiness with sobriety:—It is a true saying.

## CHAP. III.

1. If any one aspire to the oversight of the flock, he is desirous  
2. of an honourable work. The overseer, then, must be irre-  
proachable, husband of one wife, vigilant, sedate, hospitable,  
3. apt for teaching, not intemperate, not quarrelsome; but gentle;  
4. not pugnacious; not a lover of money; managing his own  
house well; having the children in subjection with all gravity:  
5. and if a person know not how to preside over his own house,  
6. how will he take care of a congregation of God? Not a new  
convert, lest becoming inflated he should fall into the crime  
7. of the devil: and he must also have a fair reputation with  
people in general, that he may not fall into reproach and the  
snare of the devil.
8. The assistants must likewise be grave, not intriguing, not  
9. habituated to much wine, not greedy after gain, holding the  
10. mystery of the faith with a pure conscience. And let these  
also first undergo probation, then let them act as assistants,  
11. being without reproach. Women must likewise be grave, not  
12. traducers, vigilant, faithful in all things. Let assistants have  
but one wife, governing their own children and houses well;  
13. for they who have acted well as assistants, have acquired for  
themselves an honourable advancement, and much confidence  
14. in the faith which is in Christ Jesus. These things I write  
15. to thee, hoping to come to thee very soon; but if I delay, in  
order that thou mayest know how thou oughtest to conduct  
thyself in a house of God, which a congregation of the living  
16. God is,—a pillar and support of the truth: and the mystery  
of our religion is confessedly great,—God was manifested in  
flesh, was declared righteous in Spirit, was seen by angels, was  
preached among the nations, was believed on in the world, was  
received back in glory.

## CHAP. IV.

1. But the Spirit explicitly says, that in latter times certain men will abandon the faith, adhering to erroneous spirits and
2. infernal doctrines; through the hypocrisy of those speaking
3. false, having seared their own conscience, hindering marriage, and the use of meats which God created for participation with thanksgiving, by believers and those who understand this
4. truth:—that every creature of God is good, and nothing is to
5. be rejected, but received with thanksgiving; for it is sanctified by the word of God and by prayer.
6. Setting forth these things to the brethren, thou wilt be a good servant of Jesus Christ, imbued with lessons of the faith
7. and the good instruction which thou hast followed up. Moreover spurn profane and silly fables; and train thyself for piety:
8. it is true bodily training has some little use; but piety is profitable in all respects, having a promise both of the life which
9. is now, and of that which is hereafter. This is an undeniable
10. truth, and worthy of all acceptance: it is with a view to this, indeed, that we both labour and are reproached, because we have fixed our hope on the living God, who is a preserver of
11. all men, especially of believers. Injoin and teach these things.
12. Let no one despise thy youth, but be a pattern of the faithful
13. in word, in conduct, in love, in faith, in purity. Until I come, attend to the reading, to the exhorting, to the teaching.
14. Neglect not the gift in thee, which was imparted to thee through prophecy, with imposition of the hands of the pres-
15. bytery. Meditate on these things: give thyself unto them,
16. that thy proficiency may be apparent to all. Attend to thyself and to the teaching: persevere therein: for so doing, thou wilt save both thyself and those who hear thee.

## CHAP. V.

1. Do not rebuke a senior, but intreat him as a father. Treat
2. juniors as brethren: elderly women as mothers, younger
3. women as sisters, in all purity. Support widows—those who
4. are really widows. But, if any widow have children or grandchildren, let them be instructed first to practise filial piety, and to make a proper return to their parents; for this is

5. acceptable before God. The widow, however, truly such, being left alone, has set her hope on God, and continues in 6. supplications and prayers night and day. But the widow, 7. living in self-indulgence, is dead. And tell them these things 8. that they may be on their guard. Since if any one provide not for his own relatives, and especially those of the family, he has denied the faith, and is worse than one who is not a 9. believer. Let a widow, put on the list, be not under sixty 10. years old, having been wife of one husband, reputed for good works; if she have taken care of children, if she have entertained strangers, if she have washed the feet of saints, if she have succoured the afflicted, if she have prosecuted every good 11. work. But younger widows reject; for when they become 12. impatient of the yoke of Christ, they wish to marry again, and 13. become guilty of violating their former engagement. And, in addition to this, they learn to be idle, gadding about to the houses: and not only idle, but both talkative and inter- 14. meddling, speaking improper things. I counsel, therefore, that younger widows marry, bring up children, manage the 15. house, give no opportunity to the opponent for defamation, as 16. already some have turned away after Satan. If any believer of either sex have widows in the family, let them be supported by them, and let not the congregation be charged; in order that it may support those who are in the truest sense 17. widows. Let the elders who have presided well be esteemed worthy of double remuneration—especially those who labour 18. in teaching the word: for the scripture saith, “Thou shalt not muzzle an ox while he is threshing.” And, “The workman 19. is worthy of his pay.” Against an elder receive not an accu- 20. sation, in any case, without two or three witnesses. Those who are in fault reprove before all, in order that the rest may 21. be deterred. I solemnly injoin thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these 22. things without prejudice, doing nothing by partiality. Lay thy hands hastily on no one, and be not compromised by transgressions pertaining to others. Preserve thyself pure. 23. No longer drink water, but use a little wine, on account of

24. thy stomach, and thy frequent illnesses. The sins of some men are obvious, conducting on to judgment; and some they 25. follow after. In like manner also, there are good works previously manifest; and those which are otherwise, cannot be concealed.

## CHAP. VI.

1. Whoever are bond-servants under a yoke, let them consider their own masters worthy of all honour; that the name of God 2. and his doctrine be not defamed. And let those who have believing masters not treat them with less deference, because they are brethren; but let them serve the more, because they 3. are believers; and because they show them kindness. If any one teach to the contrary, and do not come with the healthful instructions of our Lord Jesus Christ, and with the doctrine 4. conformable to religion, he is conceited, understanding nothing, but ailing with questions, and verbal controversy; from which are produced envy, contention, calumnies, malicious insinuations, angry collisions of men corrupted in mind, and destitute of the truth, thinking that religion is the acquisition of wealth.
6. Keep away from such persons. Religion, however, is a great 7. acquisition of wealth, with contentment; for nothing have we brought into the world, nor evidently can we carry anything 8. away: and having supplies of nourishment and clothing, with 9. these let us be satisfied. But those who are determined to be rich, fall into a temptation, and a snare, and many foolish and hurtful desires, which sink those men in ruin and perdition;
10. for a root of all kinds of evil is the love of money, which some having eagerly reached after, have wandered away from the faith, and have pierced themselves on every side with many 11. pangs. But thou, O man of God, flee from these things, and pursue righteousness, piety, fidelity, love, patience, meekness.
12. Engage earnestly in the glorious contest of the faith: seize the prize of eternal life for which thou wast called forth, and didst 13. avow in that good confession before many witnesses. I charge thee before God, the maker of all living things, and before Christ Jesus, who testified to Pontius Pilate that good confession,
14. that thou keep this injunction without a spot, without reproach,

15. until the appearance of our Lord Jesus Christ, which at the proper time he will exhibit. He the blessed and only Potentate, the King of those who reign, and Lord of those who rule,
16. the only One possessing immortality, dwelling in light unapproachable, whom no one of men has seen, neither is able to see: to whom be honour and eternal might! Amen!
17. Charge those who possess worldly wealth not to be haughty, and not to trust in wealth so uncertain, but in the living God,
18. who bestows on us richly all things for enjoyment: to do good; to be rich in good works; to give liberally for the common
19. good, treasuring up for themselves a good foundation for the future, that they may secure that which is really life.
20. O Timothy! keep thy trust safe, turning away from the profane, empty sounds, and contradictions of that falsely-named
21. knowledge, of which some, vaunting themselves respecting the faith, have erred. The divine favour be with thee!

THE  
SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

1. PAUL, an apostle of Jesus Christ, by appointment of God, in  
2. relation to the promise of life in Christ Jesus, unto Timothy,  
a beloved child; favour, mercy, and peace from God our  
3. Father, and from Christ Jesus our Lord. I am thankful to  
God, whom I worship, like my forefathers, with a pure con-  
science, that, in my prayers, night and day, I never omit to  
4. make mention of thee; longing to see thee, remembering thy  
5. tears, that I might be filled with joy; calling to remembrance  
the unfeigned faith in thee, which first dwelt in thy grand-  
mother Lois, and in thy mother Eunice; and I am persuaded  
6. that it dwells also in thee. For which reason, I admonish  
thee to kindle up the divine gift which thou hast, through  
7. the imposition of my hands: for God has not given to us a  
cowardly spirit; but one of courage, and of love, and of self-  
8. control. Take care therefore that thou be not ashamed of the  
testimony of the Lord, nor of me his prisoner; but share in the  
afflictions of the gospel, through the power of God, who hath  
9. saved us, and called us to a holy vocation, not according to  
our works, but by his own gracious purpose, which hath been  
10. given to us in Christ Jesus, before all time, but hath now  
been made apparent, by the advent of our Saviour Jesus  
Christ, who hath overcome death, and hath brought into the  
11. light an imperishable life, through the gospel; for which I am  
appointed a herald, and an apostle, and an instructor of the  
12. Gentiles. And it is on this account I am now suffering; but  
I am not daunted; for I know in whom I am trusting, and I

am persuaded that he is able to keep my deposit safe for  
13. that day. Hold to the form of healthful doctrine which thou  
hast heard from me, in faith and love which are in Christ  
14. Jesus. Keep safely the precious trust, through the Holy Spirit,  
15. who dwells within us. Thou art aware that all the Asians,  
among whom are Phygellus and Hermogenes, have turned  
16. away from me. May the Lord grant mercy to the family of  
Onesiphorus!—because he often refreshed me, and was not  
17. ashamed of my chain; but, being in Rome, he made diligent  
18. inquiry and found me. May the Lord grant to him, that he  
may find mercy from the Lord in that day! I need not tell  
thee, moreover, what services he rendered in Ephesus.

## CHAP. II.

1. Be fortified then, my child, in the grace which is in Christ  
2. Jesus; and those things which thou hast heard from me nu-  
merously attested, do thou confide to faithful men, who shall  
3. be competent again to instruct others. Do thou, then, endure  
4. hardship, as a brave soldier of Christ Jesus. No one in mili-  
tary service embarrasses himself with worldly business, in  
5. order that he may be in favour with his commander. And,  
again, no competitor is crowned, unless he observe the rules of  
6. the contest. It is the toiling husbandman, who ought first  
7. to partake of the fruits. Think of what I say; for the Lord  
8. will give thee understanding in everything. Keep up the  
remembrance of Jesus Christ, as raised up from the dead; as  
9. of the family of David, agreeably to my gospel; whereby I  
suffer trouble, even to chains, as a malefactor: but the divine  
10. doctrine is not chained: wherefore I bear everything patiently  
on account of the chosen ones, in order that they also may ob-  
tain the salvation which is by Christ Jesus, with eternal glory.  
11. It is an undeniable truth, that if we die with him, we shall also  
12. live with him; if we endure trouble for him, we shall also  
13. reign with him: if we disown him, he also will disown us; if  
we be unfaithful, he remains faithful: for it is impossible that  
14. he should be inconsistent with himself. Repeat these truths,  
protesting before the Lord against verbal controversy, to no  
useful purpose, tending only to the perversion of the hearers.

15. Endeavour to present thyself to God approved, a workman  
16. unabashed, treating aright the word of truth. And turn away  
    from those profane, empty talkers; for they will further pro-  
17. mote ungodliness: and the doctrine of those men will spread  
18. like a cancer, among whom are Hymenaeus and Philetus, who  
    have erred respecting the truth, saying that the resurrection  
    has already taken place; and they are perverting the faith of  
19. some. The foundation of God, however, stands firm, having  
    this inscription, “The Lord knoweth his own”; and this,  
    “Let every one who calls on the name of the Lord, separate  
20. from iniquity.” And in a great house, there are vessels not  
    only of gold and of silver, but also of wood and of earth; some  
21. being for honourable, and others for sordid use. If, therefore,  
    any one keep himself separate from these persons, he will be  
    a vessel for honour, set apart for the special use of the master,  
22. ready for every good purpose. And avoid the vehemence  
    of the younger men; but pursue righteousness, fidelity, love,  
    peace, along with them who call upon the Lord from a pure  
23. heart. Deprecate, also, those foolish and uninstructive questions,  
24. knowing that they produce contests: and a servant of the  
    Lord ought not to be contentious, but gentle to all men, in-  
25. structive, forbearing; mildly correcting the opponents: perhaps  
    God may give to them repentance to an acknowledgment of  
26. truth, and they may be restored again from the snare of the  
    devil, who have been entrapped by him for his purpose.

## CHAP. III.

1. Now attend to this, that in the last days, lax and difficult  
2. times will set in: for the men will be selfish, avaricious,  
    boasters, haughty, calumnious, disobedient to parents, ungrate-  
3. ful, lawless, heartless, faithless, traducers, incontinent, fero-  
4. cious, haters of the good, betrayers, reckless, self-conceited,  
5. devoted to pleasure rather than to God, having a form of  
    religion, but denying its power. And these persons avoid;  
6. for of them they are who insinuate themselves into the  
    families, and captivate silly women, having accumulated  
7. sins, led away by a variety of desires, always being taught,  
8. and never capable of coming to a knowledge of truth. And,

in the same manner as Jannes and Jambres opposed Moses, so also do these men oppose the truth, men corrupted in mind,  
9. counterfeits as to the faith. But they shall not proceed any further; for their folly shall be exposed to all, as the folly of  
10. those magicians was. Now thou hast traced my teaching, my conduct, my purpose, my fidelity, my forbearance, my love, my  
11. constancy, my persecutions, my sufferings, which happened to me in Antioch, in Iconium, in Lystra; thou hast seen what persecutions I have endured, and how the Lord de-  
12. livered me out of them all. So, however, all who are willing  
13. to live religiously in Christ Jesus, will be persecuted: but bad men and impostors will make progress for the worse, mis-  
14. leading and themselves misled. But be thou firm in the truths which thou hast learned and been convinced of; know-  
15. ing by whom thou wast instructed; and that, from earliest years, thou hast known the Holy Scriptures, which are able to make thee wise for salvation, through the faith in Christ  
16. Jesus. All scripture is divinely inspired, and profitable for instruction, for proof, for correction, for discipline in righteousness:  
17. in order that the man of God may be mature, well prepared for every good work.

## CHAP. IV.

1. I adjure thee before God; and before Jesus Christ, who is to judge the living and the dead, at his appearing in his  
2. kingdom, publish the doctrine, insist upon it, with or without opportunity; convince, reprove, exhort, with the utmost  
3. patience in teaching. For there will be a time when they will not endure wholesome instruction, but, according to their particular inclinations, with an itch for novelty, they  
4. will accumulate teachers for themselves; and they will turn away from the hearing of the truth, and they will go away  
5. after fables. Be thou watchful, then, in all things: endure bad treatment: perform an evangelist's work: fully accomplish  
6. thy ministry. For I am now spent, and the time of my  
7. release draws nigh. I have sustained the glorious conflict; I  
8. have finished the race; I have preserved the faith: the crown of righteousness remains kept for me; and the Lord, the just

arbiter, will bestow it upon me in that day: and not only on me, but also on all who have an earnest desire for his appearing.

9, 10. Endeavour to come to me shortly; for Demas has deserted me, having loved the present world, and has departed for Thessalonica; Crescens is gone to Galatia; Titus to Dalmatia.

11. Luke is the only one with me. Take up Mark, and bring him with thee; for he is very serviceable to me as an assistant.

12, 13. Beside, I have sent off Tychicus for Ephesus. When thou comest, bring the vellum-roll with thee, which I left at Troas with Carpus; also the books, and particularly the manuscripts.

14. Alexander, the brazier, has done me much injury: the Lord 15. will repay him according to his works. And be thou on thy guard against him; for he has very much opposed our 16. doctrines. On my first defence, no one accompanied me, but 17. all forsook me. May it not be required of them! But the Lord stood by me and strengthened me, in order that through me, what is preached might be fully explained, and that all the nations might hear: and I was delivered from the lion's 18. mouth: yes, and the Lord will deliver me from every wicked deed, and will preserve me for his heavenly kingdom:

19. to whom be the glory for ever and ever! Amen! Salute affectionately Prisca and Aquila, and the family of Onesiphorus.

20. Erastus remained at Corinth; and I left Trophimus ill at 21. Miletus. Endeavour to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, wish to 22. be affectionately remembered to thee. The Lord Jesus Christ be with thy spirit! Grace be in the midst of you! Amen!

THE  
EPISTLE TO THE HEBREWS.

CHAPTER I.

1. GOD having anciently spoken, on many occasions, and in  
2. many ways, to the fathers by the prophets, has, in these last  
days, spoken to us by his Son. Him, by whom also he made  
3. the worlds, he has constituted heir of all. He, being the  
resplendence of his glory, and the exact imprint of his sub-  
sistence, and sustaining all things by his powerful word,  
having by himself effected the expiation of our sins, seated  
4. himself at the right hand of the Majesty on high; made  
superior to the angels, by having inherited so much more  
5. excellent a name than they. For, to whom of the angels has  
he ever said: “Thou art my Son: I have this day brought  
thee forth”?<sup>a</sup> And again, “I will be to him as a Father; and  
6. he shall be to me as a Son”? And again, when he introduces  
the first-born into the world, he saith, “And let all God’s angels  
7. adore him.” In reference to the angels he saith, “He makes  
8. his angels winds, and his ministers a flame of fire.” But as to the  
Son, he saith, “Thy throne, O God, is for ever and ever: the  
9. sceptre of thy kingdom is a sceptre of rectitude. Thou hast  
loved righteousness, and thou hast hated injustice, wherefore  
thy God hath anointed thee, O God, with the oil of rejoicing  
10. beyond thy associates.” Also, “Thou, O Lord, at first didst  
lay the foundation of the earth, and the heavens are works of

<sup>a</sup> See Michaelis’ Supplementa ad Castelli Lexicon, in לְךָ, No. 985: “Fu-  
erunt non pauci ex Judaeis qui hoc significatu et יְלֹדֶתִיךָ (Ps. 11. 7) acce-  
perunt,—filius meus tu es, ego te hodie educavi.”

11. thy hands: they shall perish, while thou remainest, and all
12. shall become old like a garment: thou shalt roll them up as  
a vesture, and they shall be changed: but thou art thyself
13. the same, and thy years shall not come to an end.” Beside,  
to whom of the angels did he ever say, “Sit thou at my right  
hand, until I set under thy feet thine enemies for a footstool”?
14. Are they not all ministering spirits, sent forth for ministry on  
behalf of those who are to inherit salvation?

## CHAP. II.

1. We ought, therefore, to give very great attention to the
2. things heard, lest we should ever fall away. For if the word  
spoken through angels was firm, and every act of transgression
3. and disobedience received a just retribution, how shall we  
escape, having disregarded such a salvation;—that which,  
taking its rise from the discourses of the Lord, has been
4. confirmed for us by those who heard them, God co-attesting  
by signs and wonders, together with a variety of mighty  
works, and gifts of the Holy Spirit, distributed according to
5. his pleasure? For, it is not to the angels he has subjected  
the world in future, respecting which we discourse.
6. But one has testified, where he says, “What is a man, that  
thou shouldst remember him, or a son of man, that thou
7. shouldst regard him? Thou hast made him little less than  
angels: with glory and honour thou hast crowned him; and
8. hast established him over the works of thy hands. Thou hast  
subjected all things under his feet”;—for, in subjecting all  
things to him, he has left nothing unsubjected to him: but,  
we do not, at present, see all things actually subjected to him.
9. One, however, we see “made a little less than angels,” namely,  
Jesus, “crowned with glory and honour,” on account of the  
suffering of death; that, by favour of God, he might taste
10. death for all. Since he, for whom are all things, and by  
whom are all things, thought proper, in conducting many  
sons to glory, to perfect the captain of their salvation through
11. sufferings. For both the sanctifier and the sanctified are all
12. from one; for which cause, he is not ashamed to call them  
“brethren”; saying, “I will announce thy name to my

brethren; in the midst of the congregation, I will sing praise  
 13. to thee." And, again, "I will confidently rely on Him."  
 And again, "Lo, I and the children which God hath given to  
 14. me." Since, therefore, the children have one common nature  
 of flesh and blood, he himself equally partook of it with them,  
 in order that, through death, he might put down him pos-  
 15. sessing the power of death,—that is to say, the devil,—and  
 might release those who, by fear of death, were throughout  
 16. their whole life held in bondage. Nor has he, indeed, con-  
 nected himself at all with angels; but he has connected him-  
 17. self with Abraham's race; wherefore, he was obliged to be  
 assimilated to his brethren in every respect; in order that he  
 might become a compassionate and faithful high priest, relative  
 to their concerns with God, for obtaining mercy for the trans-  
 18. gressions of the people. For, by what he has himself suffered  
 under trial, he is enabled to afford help to those who are tried.

## CHAP. III.

1. Wherefore, holy brethren, associates of a heavenly calling,  
 reflect upon the apostle and high priest of our confession, Jesus,
2. who was faithful to Him who appointed him, as Moses also  
 3. was in his whole house. He is esteemed worthy of more  
 honour, however, than Moses, just as much as the designer of  
 4. a house has more honour than the house itself. Since every  
 house is designed by some one; and he who has designed  
 5. and arranged all things, is God. And Moses, indeed, was  
 faithful in his whole house, as a domestic servant, for evidence  
 6. of things to be afterward spoken: but Christ, as a Son, over  
 his house, whose house we are, supposing we retain the con-  
 fidence and the exultation of the hope firm until the end.
7. Wherefore, as the Holy Spirit saith, "To day, if ye will obey  
 8. his voice, harden not your hearts, as in the exasperation,  
 9. during the period of the trial in the wilderness; where your  
 fathers tried me, proved me, and saw my works forty years.
10. Wherefore I was offended with that generation, and I said,  
 'They are always wandering in the heart, and they have not  
 11. known my ways': so I swear in my anger—'If ever they shall  
 12. enter into my rest!'" Take care, brethren, that there may

never be in any of you a wicked, disbelieving heart, by  
13. apostasy from the living God. But admonish one another,  
every day, as long as it is called, "to day," in order that no  
14. one among you may be "hardened" by a delusion of sin:  
for we become associates of Christ, supposing we retain the  
beginning of our hope firm until the end.

15. Notice, in the quotation, "To day, if ye will obey his  
16. voice, harden not your hearts, *as in the exasperation*";—for  
some, on hearing, exasperated. But not all who came out  
17. from Egypt by Moses. With whom, then, was he exasper-  
rated forty years? Was it not with the transgressors whose  
18. bones were left in the wilderness? And as to whom did he  
swear that they should not enter into his rest, except as to  
19. those who trusted him not? Thus we see that they were  
not able to enter in, on account of disbelief.

#### CHAP. IV.

1. Let us fear, therefore, lest a promise to enter into his rest  
having been left, any one among you should ever seem to fail  
2. of its attainment. For we, also, have joyful announcements,  
just as they had: but the message delivered did not benefit  
3. them, not being mingled with faith in the hearers. We  
believers, however, enter into that rest; as he has said,—"So  
I swear in my anger—'If ever they shall enter into my rest!'"  
—alluding to the rest from the works produced at the founda-  
4. tion of the world; for, in one place, it is thus said, respecting  
the seventh day, "And God rested on the seventh day from  
5. all his works": and in that place again, which I have quoted,  
6. "If ever they shall enter into my rest!" Since, therefore, it  
is reserved that some enter into it, and those to whom it was  
formerly announced did not enter, on account of disobe-  
7. dience,—he *again* defines a certain day: "To DAY," saith he,  
speaking by David, so long after,—"To DAY, if you will  
8. obey his call, harden not your hearts." For, if Joshua gave  
them rest, God would not, *afterward*, have spoken respecting  
9. another day. Therefore a sabbath-state is reserved to the  
10. people of God. For he who enters into his rest, has also  
himself rested from his works, just as God from his.

11. Let us earnestly endeavour, therefore, to enter into that rest, that no one may fall after the same example of disobedience. For the word of God is living and powerful, and sharper than any two-edged sword, cutting through even to a division both of soul and spirit, as well as of the joints and marrow; and he is a discerner of the thoughts and intentions of the heart; nor is any creature concealed from his view; but all things are naked and exposed to his eyes, whose word is addressed to us.
12. Having, therefore, a great high priest, who has passed through the heavens, Jesus, the Son of God, let us keep firm 13. to our profession. For we have not a high priest unable to sympathise with our infirmities; but one tried in all respects 14. like ourselves, apart from sin. Let us, therefore, approach with confidence to the gracious throne, that we may receive mercy, and find favour for seasonable assistance.

## CHAP. V.

1. For every high priest taken from among men, is appointed for men in respect to divine things, that he may present gifts, 2. and offer sacrifices for sins, being enabled to deal gently with the ignorant and the erring, since he himself is also liable to 3. frailty. And on this account it is his duty, as for the people, 4. so also for himself, to make sin-offerings. And no one assumes to himself that honour; but he is called to it by God, 5. as in the case of Aaron. And thus the Christ did not assume to himself the honour, in becoming a high priest; but he honoured him who said to him, "MY SON art thou; I have 6. this day brought thee forth." Even as also, in another psalm, he saith, "Thou art a priest for ever, according to the order 7. of Melchi-zedek":—Son though he was, yet, in the days of his flesh, having addressed prayers and supplications, crying aloud with tears to him who was able to save him from 8. death, and was delivered from the fear, he learned obedience 9. from what he suffered; and, having become perfect, he is the 10. cause of eternal salvation to all who obey him; having been pronounced by God, "*high priest, according to the order of* 11. MELCHI-ZEDEK"; respecting whom we have a long discourse

to deliver, attended with difficulty in the explanation, since  
12. you have become sluggish in attention: and, in fact, while,  
considering the time, you ought to be teachers, you have  
again need that we teach you what are the very first elements  
of the oracles of God: and you have come to have need of  
13. milk, and not of solid food. Every one, however, who lives  
on milk, is inexperienced in the word of righteousness; for he  
14. is an infant: but adults require solid food; such having their  
perceptions habitually exercised for the discernment of both  
good and evil.

## CHAP. VI.

1. Leaving, therefore, the commencement of Christ's doctrine,  
let us go on toward maturity: not again laying down a foun-  
2. dation of repentance from dead works, and of faith in God; of  
baptismal instruction and imposition of hands, and resurrection  
3. of the dead, and eternal punishment. And this we shall do,  
4. with the help of God. For it is impossible that those who have  
been once enlightened, and have tasted of the heavenly gift,  
5. and have been made partakers of the Holy Spirit, and have  
relished the good word of God, and the mighty works of the  
6. time foretold, yet, having fallen away, should begin a new  
repentance; having re-crucified among themselves the Son of  
7. God, and exposed him to derision. For land which drinks in  
the rain frequently falling on it, and produces useful plants to  
those by whom it is cultivated, receives blessings from God:  
8. but that yielding thorns and briers is offensive and near to a  
9. curse; the end of which is for burning. But respecting you,  
beloved, we are confident of better things, and partaking of  
10. salvation, notwithstanding we thus speak. For God is not  
unjust to disregard your work, and the love which you have  
manifested for his name, in having administered to the saints,  
11. and still administering. And we much desire that each of  
you should display the same earnestness for the entire com-  
12. pletion of the hope, until the end; in order that you may  
not be sluggish, but imitators of those who, through faith and  
13. long endurance, are inheriting the promises. For God, in  
making a promise to Abraham, since he had no one greater

14. to swear by, sware by himself, saying, “ I will most surely  
15. bless thee, and most abundantly multiply thee”: and he,  
16. having accordingly waited long, enjoyed the promise. For,  
certainly, men swear by the greater; and that which determines  
17. every dispute among them for certainty, is the oath. In the  
present case, God, intending to display more fully to the heirs  
of the promise the immutability of his purpose, introduced it  
18. with an OATH; in order that, by two immutable transactions,  
wherein it was impossible that God should be false, we might  
have supporting consolation, who have fled to lay hold of the  
19. proposed hope, which we possess as an anchor of the soul,  
both safe and fast, entering even into the veiled interior;  
20. where Jesus, the precursor on our behalf, has entered; having  
become “ *High Priest for ever, according to the order of*  
**MELCHI-ZEDEK.**”

## CHAP. VII.

1. Now this person, Melchi-zedek, king of Salem, priest of  
the most high God, who met Abraham returning from  
2. the defeat of the kings, and blessed him, to whom, also,  
Abraham apportioned a tenth part of all, his first appella-  
tion, translated, being “ King of righteousness,” and  
then, also, King of Salem, that is, “ King of peace,”  
3. having no account of father, or mother, or pedigree, nor be-  
ginning of days, nor end of life, and assimilated to the Son of  
4. God, continues “ *a priest for ever.*” Consider, too, the great  
dignity of this person, to whom even the patriarch Abraham  
5. gave a tenth of the spoils. Even those, indeed, of the sons of  
Levi who receive the priesthood, have a commandment for  
tithing the people according to the law, that is to say, their  
brethren; although they, as well, have issued from the loins  
6. of Abraham: but he, who has no part in their genealogy,  
tithed Abraham, and blessed him who had the promises:  
7. and, beyond all dispute, the inferior is blessed by the supe-  
rior. And, in the one case, indeed, men successively dying  
receive tithes; but, in the other, it is testified, that he lives:  
9. and, so to speak, Levi also, who receives tithes, was tithed  
10. through Abraham; for he was then in his father’s loins, when

11. Melchi-zedek met him. If, then, perfection were really through the Levitical priesthood,—for, upon that the people have been made dependent in the law,—what need was there for another priest to arise “*according to the order of MELCHI-ZEDEK*,” and not to be nominated according to the order 12. of AARON? The priesthood, however, having been changed, 13. there is of necessity, also, a change of law: in fact, he who is here referred to belonged to another tribe, from which no one 14. attended at the altar; as it is well known that our Lord sprang from JUDAH, of which tribe Moses said nothing respecting 15. priesthood. And the change is more abundantly evident, if another priest has arisen, according to the likeness of MEL- 16. CHI-ZEDEK; one who is made, not according to a law of hereditary succession, but according to the power of imperish- 17. able life; for he testifies, “*Thou art a priest FOR EVER,* 18. *according to the order of Melchi-zedek.*” The commandment previously in force is, in fact, positively set aside, on account 19. of its weakness and unprofitableness. For the law has per- fected nothing; but is an introduction of a better hope, by 20. which we draw nigh to God. Beside, inasmuch as it was not 21. without a solemn *oath*,—for the priests, we know, are consti- tuted without a solemn oath; but this priest is constituted with a solemn oath, by him who says to him, “*THE LORD HAS SWORN, and will not repent, Thou art a priest for ever,* 22. *according to the order of MELCHI-ZEDEK,*”—by so much has 23. JESUS become surety of a better covenant. And the priests have, indeed, been numerous, being prevented by death from 24. continuing: but this one, on account of his continuing for 25. ever, possesses *the priesthood, without succession*: and, hence, he is able to save to the uttermost those who approach to God 26. by him, living always to make intercession for them. Such a high priest, indeed, was requisite for us,—kind, good, unde- filed, quite separated from sinners, and raised higher than the 27. heavens,—one who has not daily necessity, as the chief priests *have*, first, to offer sacrifices for their own sins, then for those of the people; for, this <sup>a</sup> he did, that once, when he offered up

<sup>a</sup> The τοῦτο must evidently be applied to the τῶν τοῦ λαοῦ, if the context

28. himself. For the law appoints men partaking of infirmity as high priests; but the language of THE OATH, which was *after the law*, appoints THE SON, perfected for ever.

## CHAP. VIII.

1. In what we have said, then, the chief point is, that we have such a high priest, who is seated at the right hand of the 2. throne of the majesty in the heavens, a minister of the holy offices and of the true tabernacle, which THE LORD set up, and not man.

3. Now, every high priest is appointed for offering both gifts and sacrifices; whence it is requisite that *this one* should have 4. something to offer. If, indeed, he were upon earth, he would not be a priest; there being the priests, who are offering the 5. gifts according to the law; who minister by a shadowy representation of heavenly things; as Moses, about to construct the tabernacle, was admonished; for, “Take care,” saith God, “that thou make all things according to the pattern shown to thee in the mount.”

6. This high priest, however, has now entered upon superior ministrations, inasmuch as he is mediator of a better covenant, 7. which has been instituted on better promises. For if *that first* one were irreproachable, room for a *second* had not been required. Reproaching them, however, he saith, “Lo! the days are coming, saith the Lord, when I will enter into a new covenant with the house of Israel and with the house of 9. Judah; not according to the covenant which I made with their fathers, in the day when I took them by the hand, to conduct them out of Egypt; because they continued not in 10. my covenant, and I slighted them, saith the Lord: for, this is the covenant which I will establish with the house of Israel in those days, saith the Lord: I will put my laws into their mind, and I will inscribe them upon their hearts, and I will 11. be their God, and they shall be my people. Nor shall each one exhort his neighbour and each one his brother, saying,

be consulted. So that the proper ellipses must be left to the candour and the intelligence of the reader, learned or unlearned.

'Know the Lord'; because all of them, whether small or great, shall know me. For I will be merciful to their iniquities, and their sins and their rebellions I will not remember any more." By saying, "a new covenant," he has rendered the first one old; and what is old and superannuated, is approaching its end.

## CHAP. IX.

1. The first one, then, had ordinances of worship and the
2. sanctuary furnished;<sup>a</sup> for a tabernacle was set up, in the first part of which were the lampstand, and the table, and the presentation of the loaves; this is called, "HOLY." And, after the second veil, the tabernacle which is called, "MOST HOLY,"
4. having a golden censer, and the ark of the covenant, intirely covered over with gold, wherein were a golden vase containing the manna, and the rod of Aaron which blossomed, and
5. the tablets of the covenant: and above it, cherubim of glory overshadowing the mercy-seat; respecting which things it is not our intention to speak particularly.
6. Now, these things being so arranged, the priests performing
7. the services, enter continually into the first tabernacle; but, into the second, the high priest only, enters, once in the year; —not without blood, which he offers for himself and for the
8. sins of the people. By this, the Holy-Spirit indicates, that the way of the "MOST HOLY" is not yet brought to view,
9. while the first tabernacle has a standing. Which is a type, up to the present time; according to which both gifts and sacrifices are offered, not able to perfect the worshipper as to the
10. conscience; only as to meats and drinks, and various ablutions, corporeal observances, imposed until a period of rectification.
11. But CHRIST, having become HIGH PRIEST of the good things which were to be, hath entered once into the holy places, through the greater and more perfect tabernacle, not made by
12. human hands, that is, not of material creation; and, not with the blood of goats and calves, but with his own blood, having

<sup>a</sup> Those who translate *κοσμικὸν* by "worldly" seem to be influenced by a notion that the tabernacle was a type of the universe. But this is merely Rabbinical.

13. obtained eternal redemption. For, if the blood of bulls and goats, and the ashes of a heifer, sprinkling the defiled, sanctifies  
 14. for the purification of the body,<sup>a</sup> how much more will the blood of the Christ, who, by the Eternal Spirit, offered up himself spotless to God, purify your conscience from dead performances for the worship of the living God.
15. Beside, for this reason, he is MEDIATOR of a new covenant, that he, having suffered death for expiation of the trespasses against the first covenant, the called might receive the promise  
 16. of the eternal inheritance. For where there is a covenant, the  
 17. death of the appointed victim bears a necessary part. For a covenant is confirmed by things dead; since it has no force  
 18. whatever while the victim is alive. Hence, the first was not  
 19. solemnised without blood; for every precept throughout the law having been spoken to all the people by Moses; taking the blood of the calves and goats, with water, and scarlet wool, and hyssop; he sprinkled both the book itself and all the  
 20. people, saying, "This is the bllood of the covenant which God  
 21. has appointed for you." And the tabernacle also, and all the utensils of the divine service he, in the same way, sprinkled  
 22. with blood. Indeed, almost all things are, according to the law, purified by blood; and without blood-shedding there is  
 23. no pardon. Of necessity, therefore, the representations of things in the heavens were to be thus purified; but the heavenly things themselves, with better sacrifices than those.  
 24. For the Christ has not entered into the sanctuary made by the hand of man, the resemblance of the true One; but into heaven itself, to appear now in the presence of God on our  
 25. behalf: neither, in order that he might frequently offer himself; just as the high priest enters yearly into the holy places,  
 26. with blood other than human; since, in that case, it is necessary that he should often suffer, from the creation of the world:

<sup>a</sup> As there is here an evident reference to the law of contact with dead bodies in Numbers xix. 17, a Jew would immediately perceive it, without direct mention: not so a Gentile.

The whole passage in Numbers xix. must be perused, in order to understand the reference, and the proper import of the phrase, *νεκρῶν ἐργῶν*.

but now, once, at the completion of the time, he has been  
 27. manifested for remission of sin, by his own sacrifice: and, as  
 28. men are subject to death once, and, after this, judgment, so  
     also, the Christ, having been once offered for taking away  
     the sins of many, the second time he will be seen, with-  
     out a sin offering, by those who are expecting him for  
     salvation.

## CHAP. X.

1. The law, moreover, having a shadow of the coming good things, and not being the very image of them, by the same sacrifices, which they offer, from year to year continually, is
2. not able ever to perfect the offerers: otherwise, would they not have ceased being offered; because of the worshippers, once
3. purified, not having any further consciousness of sins? But, in the same sacrifices there is a yearly remembrance of sins;
4. for it is impossible that the blood of bulls and of goats should
5. take away sins. Wherefore, on entering into the world, he saith, “Sacrifice and offering thou hast not desired, but a
6. body<sup>a</sup> hast thou prepared for me. In whole burnt offerings,
7. even for sin, thou hast taken no pleasure. Then I said, ‘Lo,  
I come to do thy will, O God!’ In the beginning of the book-
8. roll it is written respecting me.” Saying, as above, “Sacrifice and offering and whole burnt offerings, even for sin, thou hast not desired, nor been pleased with,” which are those offered
9. according to law, he then said, “Lo! I come to do thy will!”
10. He takes away the first, that he may establish the second: by

<sup>a</sup> The passage here quoted is from Psalm xl. 7, as found in the LXX., which varies materially from the present Hebrew copies. But, though there is no various reading in them for the word אָזְנִים, yet there is internal evidence of some error: for, with submission, the passage as it stands is neither good Hebrew nor good sense. It is not correct to write אָזְנִים לִי for “my ears”: that should be simply אָזְנִי: nor is it good sense to write, “Ears thou hast cut for me,” which is the literal rendering of אָזְנִים כַּרְית לִי. It seems that the LXX. certainly read some word for “body,” which being in Hebrew גֵּשֶׁם, a very slight change in the letters would convert that word into אָזְנִים, which might have occurred in copying an imperfectly-written original: whether it could have occurred by design I will not venture to say: but, at any rate, the authority for “body” instead of “ears” is quite sufficient for the translator.

which “will” we are sanctified, through the offering once of  
 11. the body of Jesus Christ. And every priest, too, stands daily  
     ministering and offering repeatedly the very same sacrifices,  
 12. which are never able to take away sins. But this priest  
     having offered one sacrifice for sins, for ever sat down at the  
 13. right hand of God, henceforward waiting, until “his enemies  
 14. be set, as a footstool, under his feet.” For, by one offering,  
     he has perfected for ever the sanctified.

15. And the Holy Spirit, also, testifies to us; for, after saying,  
 16. “This is the covenant which I will establish with them after  
     those days, saith the Lord, I will put my laws into their  
     hearts, and I will inscribe them upon their minds”; he adds,  
 17. “Their sins and their rebellions I will not remember any more.”  
 18. Now where there is a remission of those things, there is no  
     longer an offering for sin.

19. Having, therefore, brethren, liberty<sup>a</sup> of entrance into the  
 20. holy places, with the blood of Jesus, by a new and living way,  
     which he has consecrated for us, through the veil, namely,  
 21. his flesh; and, having a high priest over the house of God;  
 22. let us approach with a true heart, in full persuasion of faith;  
     our hearts being sprinkled from an evil conscience, and the  
 23. body washed with clean water. Let us hold fast the unwavering  
     confession of the hope; for he who has promised is faithful.  
 24. And become acquainted with one another for an excitement  
 25. to affection and good works; not forsaking the assembling of  
     yourselves, as some habitually do; but exhorting to it, and so  
 26. much the more, as you see the day approaching. For, if we  
     go aside perversely, after receiving the knowledge of the truth,  
 27. no further sacrifice for sins is reserved; but some terrible ex-  
     pectation of judgment and of fiery indignation about to con-  
 28. sume the opponents. Any one having despised a law of  
     Moses, dies without mercy, upon the evidence of two or three  
 29. persons: how much worse punishment do you think will he  
     deserve, who has trampled under foot the Son of God; and

<sup>a</sup> The *παρρησία* now spoken of is opposed to the *δουλεία* mentioned in ch. ii. 16.

has profaned the blood of the covenant, the blood by which he  
30. was sanctified; and has insulted the Spirit of grace? For we  
know who has said, "Vengeance belongs to me: I will render  
retribution, saith the Lord." And again, "The Lord will  
31. judge his people." It is dreadful to fall into the hands of the  
32. living God! But call to remembrance the former days, when,  
having been enlightened, ye endured a great contest of suffer-  
33. ings; not only as ye were yourselves publicly exposed to  
disgrace and trouble, but as ye held communion with others  
34. who were similarly treated. For you commiserated the  
prisoners, and you admitted the seizure of your goods with  
joy, knowing that you have better property in heaven, and  
permanent.

35. Cast not away, then, that confidence in your approach to  
36. God, which has great reward. But you must have patience;  
that, after doing the will of God, you may receive the promise.  
37. For, yet a little while longer, and he who is coming will come,  
38. and will not delay. And, "he who is righteous by faith shall  
live: but, if any one draw back, my soul shall not delight in  
39. him." We are not, however, for drawing back unto destruc-  
tion; but for faith unto the preserving of life.

#### CHAP. XI.

1. Now, faith is the basis of things hoped for, the conviction  
2. of things not seen. For by this the ancients have been dis-  
3. tinguished. By faith, we come to know, that the worlds were  
framed by the word of God; so far, that the things seen were  
4. not produced from those which are apparent. By faith, Abel  
offered to God a fuller sacrifice than Cain, by which he was  
attested to be righteous; God acknowledging his gifts; and  
5. by it, dying, he still speaks. By faith, Enoch was translated,  
that he might not see death; and he was not found, because  
God translated him: for, before his translation, he was attested  
6. to have been well-pleasing to God. But, apart from faith, it  
is impossible to be well-pleasing to him; for he who approaches  
to God must believe that he exists, and that he is a rewarder  
7. of those who diligently seek him. By faith, Noah, divinely-  
instructed respecting things not then apparent, piously con-

structed an ark for saving his family; whereby he condemned the world, and became an heir of the righteousness according  
8. to faith. By faith, Abraham obeyed the call to go forth to the place, which he was to receive for an inheritance; and he  
9. went forth, not knowing whither he was going. By faith, he sojourned in the land of the promise, as a stranger, having dwelt in tents with Isaac and Jacob, the fellow-heirs of the  
10. very same promise: for he waited for that city having foundations, of which God is the builder and designer. By faith, also, Sarah herself received strength for conception of seed, even after the proper time of life; since she accounted him  
12. faithful who had promised: and, hence, from one individual, and him, in this respect, deadened, they have sprung like the stars of heaven in multitude, and like the sand on the sea shore,  
13. innumerable. Those all died in faith, not enjoying the promises; but, seeing them far distant, both hailed them with joy, and confessed that they themselves were strangers and sojourners  
14. upon the earth. Now, in saying such things, they evidently  
15. appeared to be in search of a country; and if they had kept in remembrance the country from which they had gone, they  
16. might have had an opportunity to return: but still they earnestly desired a better, that is to say, a heavenly country: wherefore God is not ashamed of them, to be invoked as their  
17. God; for he prepared for them a city. By faith, Abraham, being tried, determined<sup>a</sup> to offer up Isaac; and he who possessed the promises, was in the act of sacrificing his only son,  
18. respecting whom it had been said, "In Isaac a seed shall be  
19. raised to thee": having reflected, that God was able to raise him, even from the dead; from whence, figuratively, he also  
20. recovered him. By faith, concerning future things, Isaac  
21. blessed both Jacob and Esau. By faith, Jacob, on the approach of death, blessed each of the sons of Joseph; he bowed  
22. down, also, upon the top of his staff. By faith, Joseph, in his last hours, reminded the sons of Israel respecting the departure,

<sup>a</sup> On this rendering of the perfect and imperfect, see Green's Grammar of the New Testament, p. 21.

23. and gave directions concerning his bones. By faith, Moses, when born, was concealed three months by his parents; because they saw the child was remarkable; and they were not  
24. intimidated by the edict of the king. By faith, Moses, when grown up, refused to be called son of Pharaoh's daughter;  
25. choosing rather to suffer affliction with the people of God,  
26. than to have a transient enjoyment of sin: having thought the reproach of Christ greater wealth than the treasures of  
27. Egypt; for he had regard to the recompense. By faith, he quitted Egypt, not fearing the wrath of the king; for he per-  
28. severed, as if he saw the Invisible One. By faith, he insti-  
tuted the passover and the aspersion of the blood, in order that the destroyer of the first-born children might not touch  
29. theirs. By faith, they passed through the Red Sea, as across dry land; which the Egyptians attempting to do, were swal-  
30. lowed up. By faith, having been walked around for seven  
31. days, the walls of Jericho fell. By faith, Rahab, the harlot, perished not with the unbelievers, she having received the  
32. spies in peace. And why should I say more? For the time would fail me to relate about Gideon, as well as Barak, Samson, and Jephtha; and also of David, and Samuel, and  
33. the prophets, who, through faith, subdued kingdoms, practised righteousness, obtained promises, shut the mouths of lions,  
34. quenched the force of fire, escaped from the edge of the sword, were restored to health from sickness, were made mighty in  
35. battle, routed the armies of the aliens. Women received their dead restored to life. Some were beaten to death, not accept-  
ing the deliverance offered, in order that they might obtain a  
36. better resurrection: and others underwent the trial of mock-  
ings and scourgings; and, further, of chains and imprisonment.  
37. They have been stoned, sawn asunder, pierced through, have died by the edge of the sword. They went about in sheep-  
skins, and in goat-skins, destitute, oppressed, maltreated;—  
38. though the world was not worthy of them;—wandering about in deserts and in mountains, and in caverns and the holes of  
39. the ground. And all these, distinguished as they have been  
40. by faith, did not attain to the promise; God having looked

forward to something better on our account; in order that, separate from us, they might not be complete.

## CHAP. XII.

1. Wherefore, having such a cloud of witnesses surrounding us, let us lay aside every weight, and the close-girding sin; and let us run with perseverance the course marked out before us,
2. looking intently on Jesus, the beginner and finisher of the faith; who, in place of the enjoyment proffered to him, endured the cross, despising the shame, and is seated at the
3. right hand of the throne of God. Compare yourselves, then, with him, who sustained such a contradiction of sinners against him, in order that you may not be weary nor faint in your
4. souls. You have, in no case, resisted unto blood, in your
5. contest with sin; and you have forgotten the exhortation, which addresses you as sons: "My son, do not brave the chastisement of the Lord, neither faint when reproved by him;
6. for whom the Lord loves, he corrects, and scourges every son
7. whom he receives." If you experience correction, God is treating you as sons; for where is the son whom his father
8. does not correct? But if you are without correction, of which all have been partakers, then you are bastards, and not sons.
9. Beside, we have received correction from our natural parents, and we reverenced them: shall we not much more be submissive to the Father of spirits, and live? For they, indeed, for a few days, corrected us, according as it appeared proper to them; but he corrects for the benefit of a participation in his
11. holiness. No chastisement, it is true, while it continues, seems to be anything pleasant; but, on the contrary, painful: but, in the end, it yields the peaceful fruit of righteousness to those
12. who have been exercised by it. Wherefore, brace up the
13. weary hands and the infirm knees; and take right steps with your feet; that the lame may not give way, but rather be
14. restored. Pursue peace with all, and that holiness without
15. which no one will see the Lord: overlooking, lest any one fall back from the grace of God; lest any troublesome, bitter root
16. spring up, and through it many should be poisoned: that there be no whoremonger, nor any profane person, like Esau, who,

17. for one meal, sold his birthright. For you know that, afterward, wishing to inherit the blessing, he was refused ; for he discovered no room for retracting, even though he sought  
 18. it earnestly with tears. For you have not approached to a mountain <sup>a</sup> touched and scorched with fire; and to thick darkness and tempest; and to the sound of trumpet, and the commanding voice,—a voice which the hearers intreated should  
 19. not add another word: in fact, they were unable to bear the interdict, “ Even if a beast should touch the mountain, it  
 20. shall be stoned”; and so terrible was the scene, that Moses  
 21. said, “ I am quaking with fear”: <sup>b</sup> but you have approached to Mount Sion, and to the city of the living God, Jerusalem  
 22. in heaven; and to myriads of angels; to a universal assemblage and congregation of the first-born, enrolled in heaven;  
 23. and to God, of all judge; and to spirits of departed righteous;  
 24. and to Jesus, mediator of a new covenant; and to a sprinkling of blood, which utters something better than that of Abel.  
 25. See that you reject not him who now speaketh; for, if they did not escape, who rejected him speaking by oracle on earth,  
 26. much more shall not we, who turn away from him speaking from heaven: whose voice then shook the earth; but, as to the present time, it is promised thus, “ Once more I will shake not  
 27. only the earth, but also the heaven.” Now, this expression, “once more,” denotes the displacing of the things shaken, as created things, in order that the things not shaken may  
 28. remain. Wherefore, receiving an unshaken kingdom, may we have grace whereby we may worship God acceptably with  
 29. reverence and awe. For our God is consuming fire.

## CHAP. XIII.

1. Let the love of the brethren continue.
2. Be not neglectful of hospitality; for, by this, some unconsciously have entertained angels.
3. Be mindful of the prisoners, as if bound with them; and

<sup>a</sup> As  $\psi\eta\lambda\alpha\phi\omega\mu\acute{\epsilon}\nu\omega$  is passive, it cannot be rendered “ *palpable*,” as in the Rhemish version; though commended by some good scholars. There is a good criticism on this word in Ewing’s Lexicon, *sub voce*.

<sup>b</sup> For the omission of  $\eta$   $\beta\omega\lambda\acute{\epsilon}\delta\iota$ , κ.τ.λ., see Scholz and Tischendorf.

of them who are in adversity, as being also yourselves in the body.

4. Let marriage be honoured in all, and the bed inviolate; for<sup>a</sup> whoremongers and adulterers God will judge.
5. Be not of an avaricious turn of mind: be satisfied with present things; for he himself hath said, “No, I will not leave thee; no, no, I will not forsake thee.” So that we may confidently say, “The Lord is my helper; I will not fear what man shall do unto me.”
7. Remember your leaders, who have spoken to you the word of God: reflect seriously on the termination of their course of life, and imitate their faith.
8. Jesus Christ, yesterday and to-day is the same, and for ever.
9. Be not carried away by various and strange doctrines; for it is an excellent thing for the heart to be firm in grace; not in meats, by which those who have gone the round of them
10. have received no benefit. We have an altar from which they have no privilege to eat, who are worshipping in the tabernacle. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest on account of
12. transgression, are burned outside of the camp. Wherefore also, Jesus, that he might sanctify the people through his own
13. blood, suffered outside of the gate. Let us, therefore, now go
14. forth to him outside of the camp, bearing his reproach; for we have not here an abiding city; but we earnestly seek that
15. which is to come. Through him, therefore let us offer up a sacrifice of praise to God continually, namely, the fruit of lips celebrating his name.
16. And do not forget to give and to distribute; for with such sacrifices God is well pleased.
17. Obey your leaders and submit; for they keep watch over your souls, as having to render account; that they may do this with joy and not with grief; since this would be to your detriment.
18. Pray for us; for we are confident of having a good con-
19. science, wishing to conduct ourselves well among all. And

<sup>a</sup> There is good authority for reading γάρ.

I more particularly intreat you to do this, that I may be restored to you the sooner.

20. Now the God of peace, who brought up from the dead the chief shepherd of the sheep, with blood of an eternal covenant, our Lord Jesus, fit you in every good work to do his will, working in you that which is well-pleasing before him, through Jesus Christ; to whom be glory for ever and ever. Amen !
22. And I intreat you, brethren, bear with these few words of exhortation I have addressed to you.
23. I have to inform you that our brother Timothy is released, with whom, if he arrive soon, I will see you. Salute all your leaders and all the saints. The Italian brethren salute you.
25. Grace be with you all. Amen !

THE  
SEVEN EPISTLES  
OF  
JAMES, PETER, JOHN AND JUDE,  
AND  
THE REVELATION,

Translated from the Original Greek;

WITH CRITICAL NOTES, AND A DISSERTATION ON THE  
AUTHENTICITY OF 1 JOHN v. 7, 8, RESPECTING  
THE THREE HEAVENLY WITNESSES.

BY JOSEPH TURNBULL, PH. DR., V.D.M.

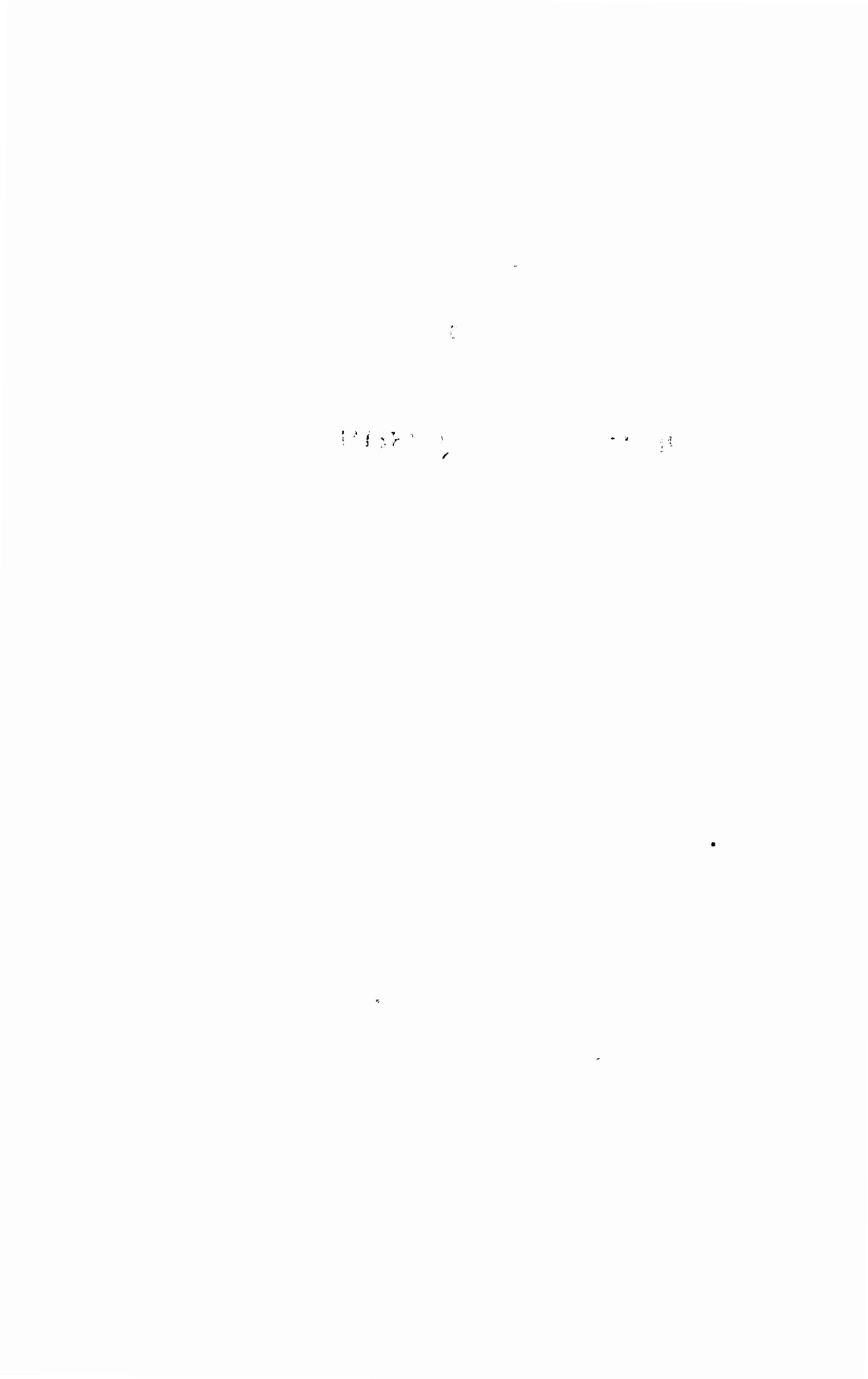
LATE HONORARY SECRETARY OF THE ANGLO-BIBLICAL INSTITUTE.

Tὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰώνα.  
The Word of the Lord abideth for ever.

1 Peter i. 25.

LONDON :  
SAMUEL BAGSTER AND SONS,  
15, PATERNOSTER ROW.

M.DCCC.LVIII.



TO THE  
COUNCIL AND MEMBERS  
OF  
THE ANGLO-BIBLICAL INSTITUTE,  
THIS VOLUME,  
CONTAINING  
AN ORIGINAL TRANSLATION  
OF THE  
SEVEN EPISTLES OF JAMES, PETER, JOHN, AND JUDE,  
AND OF THE REVELATION,  
IS, BY PERMISSION,  
RESPECTFULLY INSCRIBED AND DEDICATED,  
BY THEIR ASSOCIATE,  
AND FORMER HONORARY SECRETARY,  
THE AUTHOR.

AYLESBURY, *December, 1857.*

$$(\partial_{\mu} \phi)^2 = (\partial_{\mu} \phi_1)^2 + (\partial_{\mu} \phi_2)^2 + (\partial_{\mu} \phi_3)^2$$

$$\mathcal{O}_1\cap\mathcal{O}_2=\emptyset$$

$$|x_1-x_2|\leq \delta$$

$$f(x) = \frac{1}{2}\|x\|^2$$

$$\lambda_1\lambda_2\lambda_3\lambda_4\lambda_5\lambda_6\lambda_7\lambda_8\lambda_9\lambda_{10}\lambda_{11}\lambda_{12}\lambda_{13}\lambda_{14}\lambda_{15}\lambda_{16}\lambda_{17}\lambda_{18}\lambda_{19}\lambda_{20}$$

$$\mathcal{O}_1\cap\mathcal{O}_2=\emptyset$$

$$T^{\alpha\beta} = -\frac{1}{2}\eta^{\alpha\beta}(\partial^\gamma\phi)(\partial_\gamma\phi)$$

$$m_{\rm eff} \approx 100\,{\rm GeV}$$

$$(\partial_{\mu} \phi)^2 = (\partial_{\mu} \phi_1)^2 + (\partial_{\mu} \phi_2)^2 + (\partial_{\mu} \phi_3)^2$$

$$g\in C^1(\overline{B_R}\times \overline{B_R},\mathbb{R})\text{ such that }g(0,0)=0$$

$$\mathcal{O}_1\cap\mathcal{O}_2=\emptyset$$

$$(\partial_{\mu} \phi)^2 = (\partial_{\mu} \phi_1)^2 + (\partial_{\mu} \phi_2)^2 + (\partial_{\mu} \phi_3)^2$$

$$(\partial_{\mu} \phi)^2 = (\partial_{\mu} \phi_1)^2 + (\partial_{\mu} \phi_2)^2 + (\partial_{\mu} \phi_3)^2$$

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## P R E F A C E.

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HAVING intimated, in a note to my “Translation of the Epistles of Paul,” the expectation that the remaining Epistles and the Revelation would, in due time, be executed by some one on the same principles; and that the Gospels and the Acts were preparing for the press by an eminent Biblical scholar, who entertains generally the same views as myself on the translation of the New Testament, I had then but a faint hope of accomplishing the present work. By the goodness of God, however, I have retained so much health and strength, as to have prosecuted the work to its completion.

The very favourable reception of my volume of Paul’s Epistles, by some of the most competent judges of such productions, and the desire expressed by them that the present work should be undertaken by me, afford me much encouragement to hope, that this volume will meet with similar approbation, and be a useful contribution to the Christian world.

In the former volume, having stated the principles and mode of translating the Epistles of Paul, I deem it superfluous to reiterate them in respect to this work. In these Epistles I have met with more *Aramaic idiom* than in those of Paul, as might be expected, from the character of the writers; and in Peter especially, I have encountered quite as many *δυσνόητα* as he ascribes to Paul.

The labour of collation has been greatly abridged by the help of the American Bible Union Revisions, which quite supersede the necessity of any material reference to other sources.

As to the Revelation, I have translated mostly from the text of Dr. Tregelles, and collated both editions of his English translation.

The critical notes are few and brief ; one only in the Revelation being extended, from the importance of the term to which it relates—“The Lord’s day.”

Instead of a note on the controverted passage in John, respecting the Witnesses, I have prefixed a critical dissertation on the subject, which I hope will be treated with the candour in which it is written. Having no theological party to please or fear, but aiming only to ascertain and exhibit the truth of the holy writings, I shall be content with the pure and unbiassed judgment of all Biblical scholars of the same character. Many such there are; and the increasing number of works like the present, will greatly contribute to purify the world of Biblical criticism from bigotry and prejudice; and fulfil the aspirations, hopes, and wishes of many excellent fellow-labourers, who have stimulated us to exertion, by the noble legacy of their Biblical labours.

The time has at length come when the English authorised Version of the Bible must either be revised or superseded. The present movement has rendered this inevitable. The great number of recent translations of Scripture, especially of the New Testament, together with the great work of revision of the whole Bible, now in progress in the United States of America, by the “American Bible Union,” leave us in no doubt of the final result. The European Versions are all undergoing revision: it is impossible that the English should be an exception to the rest of the world. Wyclif and Tyndale would rise from the dead to avert it.

Opponents there are now, as ever of old; and some credit for *sincerity* must be given to them, as by the Apostle to the Jewish

opponents of the Gospel; but more is to be placed to the account of *worldly interest* whether professional or commercial. Those who have *vested interests* in error and prejudice, must become martyrs to truth and candour, if they yield up their ancient privileges: and this is not the age of martyrs. Opposition must, therefore, be expected from sincere bigots, and from interested partizans. These are numerous and powerful: but, THE SPIRIT OF THE LORD AND TRUTH being the watchword of the faithful translator of Holy Scripture, he may fearlessly lift up his banner with this motto, and march triumphantly with his band of fellow labourers through the centre of the opposing array, to the final victory.

AYLESBURY, 10th Dec. 1857.

SUNT delicta tamen, quibus ignovisse velimus ;  
Nam neque chorda sonum reddit, quem vult manus et mens ;  
Poscentique gravem persaepe remittit acutum :  
Nec semper feriet quodcunque minabitur arcus.  
Verùm ubi plura nitent in carmine, non ego paucis  
Offendar maculis, quas aut incuria fudit,  
Aut humana parum cavit natura.

*Horat. de Arte Poet.*

ON  
THE AUTHENTICITY OF THE PASSAGE  
IN 1 JOHN V. 7, 8,  
RESPECTING THE HEAVENLY WITNESSES.

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THE *hinge* of the controversy on this passage of the received text, is the fact, that the words:—ἐν τῷ οὐρανῷ ὁ πάτηρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι· καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ—are not found in the most ancient *Greek* manuscripts now known; nor in the main body of Greek MSS. of any age or character. Griesbach finds his rejection of it on this ground alone; and the learned of the present day seem to coincide entirely with him. Dr. Tregelles says, in his late work on the Printed Text of the Greek Testament, p. 226, “There cannot be two opinions in the minds of those who now *know* the evidence, and are capable of appreciating its force.” On this ground he considers any “discussion as to the genuineness of the testimony of the heavenly witnesses, as superfluous.” Such a *dictum* from such an authority, might well scare any student of the present day from venturing into this arena; and most will be content with the *argumentum ad verecundiam*.

But this severe and final *dictum* applies to Mill, Bengelius, and many others of their calibre, who have concluded in favour of the authenticity of the passage. Did such critics, *Anakim* in their

day, not “*know* the evidence?” or, were they “incapable of appreciating its force?” Mill, at the conclusion of his examination of the question, says: “Verum de Pericope hâc vexatissimâ plus satis. Quae in utramque partem cum ad minuendam, tum ad firmandam Commatis hujus *αὐθεντίαν* allata hactenus sunt rationum momenta, sedulo perpendimus. Utra pars praeponderet, eruditis judicandum relinquimus. *Mihi fateor*, (meliora, si quid melius certiusque dederit longior dies, discere parato) argumentis ad auctoritatem huic versiculo conciliandam modo adductis tantum roboris inesse *videtur*, *ut eum nullo modo de loco suo movendum esse censeam.*”

The reasons which induced Mill to come to this decisive conclusion, are distinct from those of Bengelius, who has also concluded as decisively in the same sense. Bengelius has succinctly treated the subject in a clear and logical manner by twenty-eight aphorisms. Of these the twenty-fifth is the most important, as affording his specific reason for the omission of the passage in the Greek MSS. and writers generally. “Non tam incuria librariorum,” he says, “factum est, ut in monumentis plerisque praetermitteretur haec periocha, aut dolo Arianorum, quam consilio virorum ecclesiasticorum quorundam:”—the omission arose not so much from the negligence of copyists, or from the craft of Arians, as from the purpose of certain ecclesiastical persons. After dismissing the two former causes, as invalid to account for it, he treats at large on the third, as materially affecting it. “Quod reliquum est,” he says, “efficacissimum cogimur agnoscere praetermissi Dicti causam, (quae Schelstrateno quoque in mentem venit,) **DISCIPLINAM ARCANI.** Haec Seculo secundo est introducta: haec jam tum multos, ut appareat, induxit, ut initio a codicibus publicae duntaxat lectioni destinatis Dictum removeretur, qui ceteros brevi tempore apud Graecos absorpserunt.” He then proceeds to show how this *esoteric* doctrine and discipline arose from a supposed

sanctity belonging to the doctrine of the Trinity, which forbade the communication of it to the unconverted, or even to the Catechumens, prior to Baptism. He concludes his aphorisms by saying: “Ex uno codice aequè divina hauriri potest fides, atque ex mille; hoc praesertim loco, ubi adamantina versiculorum cohaerentia omnem codicum penuriam compensat.”

Such being the unhesitating conclusions of Mill and Bengelius, what greater evidence, or superior critical skill did Griesbach possess, in arriving at an opposite conclusion? Compare the dissertation of Griesbach on this subject, with those of Mill and Bengelius, and you will in them find no inferiority to him. The distance of time between them is inconsiderable; and Griesbach does not offer any *new evidence*, but takes every opportunity to throw discredit and suspicion on that portion of it which is in favour of the authenticity of the passage. He scarcely notices the important aphorism of Bengelius on the influence of the esoteric discipline in the matter; and merely quotes a few words without the name of the author. But this is unworthy of Griesbach. His great predecessor, to whom he owed so much as a critic, should have been honourably mentioned at least, and his judgment should have been treated with more respect. But the fact seems to be, that Griesbach was under the power of a critical theory, and his critical eye was dimmed to the perception of any force in evidence which was adverse to it. This seems evident throughout his dissertation. Every thing on the other side is met by a *suspicio*, or *interpolatio*: and, at the close, he betrays his bias by a remarkable self-contradiction, in regard to the value of the Codex Guelpherbytanus, No. 69; of which he says: “habet quidem in textu versum septimum planè, ut in editis libris legitur, sed ab eadem manu adjectas etiam habet versiones Latinas Vatabli, Castalionis et Bezae: unde patet, non ante seculi xvi. finem scriptum eum esse. Verissimum igitur est, NULLUM CODICEM

Graecum inveniri adhuc potuisse, qui comma controversum a prima manu exhibeat, praeter *unicum* Dublinensem seu Britanicum." Yet that very MS., Guelph. No. 69, he attributes in his catalogue to the 11th or 12th century! and Tischendorf assigns it to the 13th century. But *bonus dormitat Homerus*; so that even Dr. Adam Clarke has been misled into stating that this MS. "is demonstrably a MS. of the 17th century, for it contains the Latin translation of Beza written by the same hand, and is therefore of no use or importance in sacred criticism."

Now this is the way in which the learned sometimes make such serious mistakes, and mislead others. Griesbach, who is Dr. Clarke's authority, does not state that the MS. contains "the Latin translation of Beza, written by the same hand," but merely that it has versions of Vatablus, Castalio, and Beza, "*adjectas ab eadem manu;*" which most would understand to mean, extracts in the way of annotations, from those Latin versions;—not the whole of the versions, either in parallel columns, or appended to the body of the text. It follows, therefore, that the MS. may be of the 11th, 12th, or 13th century, as aforesaid, having such extracts or annotations in the margin: but certainly not "*eadem manu;*" for, if so, it could not be of the age attributed to it both by Griesbach and Tischendorf. Griesbach then must have been mistaken, in one way or the other; and the learned have implicitly followed him, as they too often do in such cases, when they should hesitate and inquire.

But if the learned Dr. Adam Clarke was too hasty in this point, he has atoned for it, by much research and acumen in respect to the evidence of the Montfort MS. From this he has given a *fac-simile* of the passage in question, as well as one from the Complutensian Polyglott, which also contains it. See Dr. Clarke's Succession of Sacred Literature.

The Doctor went to Dublin and examined the MS. with Dr.

Barrett; and the result of his inquiry was that it was of the same character as one of the Colbert MSS. No. 845, written A.D. 1272, and which he says, “may be nearly about the date of the Codex Montfortii:” and Dr. Clarke was no mean judge in such matters.

The floating opinion, then, among the learned and the unlearned, that there is no Greek MS. of value containing the passage, is not just. There are two of value now known, and they have transmitted the text of preceding ones.

The Complutensian Polyglott contains the passage; and, as it now appears, that text was formed from the most ancient and correct MSS. which the library of the Vatican could furnish, having been lent to Cardinal Ximenes by the Pope for this work expressly, and duly returned to their place. How many, or what character these MSS. were, remains at the present time unknown: but there they are still, and may one day be brought to light, when it is probable the passage will be found in some of them: and even in the uncial MSS. C, D, E, F, it might have existed, for any thing known to the contrary, as they are mutilated in this part of scripture.

If this question were to be decided merely by the plurality of readings, as Griesbach does, when he says that the passage is wanting in 132 Greek MSS., then the 216 Latin MSS. in which it is found would turn the scale. The mere number of MSS., therefore, will not settle the question: it is their history, and especially their origin, which must determine it. If most of the existing Greek MSS. could be traced to one, and that the most ancient known, the Vatican for instance, it would not follow that the passage found in some Greek MSS. was spurious; for even the Vatican might have been written under an influence adverse to this passage, and others similar to it.

We are here brought back to the § xxv. of the Aphorisms of Bengelius, which asserts the influence of *Disciplina arcani* over

the MSS. of the early ages of Christianity. It is of importance to observe that in those times, the scriptures were in the hands of very few private persons. The MSS. of the whole Canon were generally cumbrous and expensive, and only a few rich persons could afford to have them for private use. They were mostly the property of the congregations, under the charge of the ecclesiastical officers, as even now is the case among the Jews: as they have MS. copies of the book of Esther frequently in the hands of private persons, so might the Christians have had copies of a Gospel or an epistle for private use: but generally the Canon of Scripture was within the church walls, and in the keeping of the clergy. Besides, the copying of these MSS. was an ecclesiastical affair: the copyists were ecclesiastical officers, under episcopal superintendence. The reading of these scriptures was also under the same authority. Portions, or Lessons as they are called, were extracted for public reading; and, of course, such Lessons were extracted as were considered most suitable for the people to hear. Hence arose the *esoteric* reserve of such parts of Scripture, as the Clergy considered proper only for the initiated. This reserve related to the mysteries of Christianity, which were considered too awful to be vulgarly handled.

The Catechumens were, therefore, not instructed in the higher doctrines; but were taught elementary truths in the *porch* of the temple: when baptised, they received further instruction at the *font*; and, when confirmed by episcopal authority, they were admitted to the *altar*, there to learn the *greater mysteries*, of which the doctrine of the TRINITY was most prominent, in connexion with the incarnation of the Word, and the sacrifice of the cross, with its ritual sacrament. According to these views, the churches were constructed by the bishops; and we have a remarkable specimen of those edifices, in the church at Tyre, as described by Eusebius, in the tenth book of his Ecclesiastical History.

Still these *esoteric mysteries* were derived from the Canon of the New Testament, as established in the *second century*, and they were the subjects of discussion among the clergy in their synods and consistories. Hence the feud on the *Trinity*, which arose at Alexandria, in consequence of the over-nice explanations of Alexander the bishop, on this subject, and which led Arius to draw some logical inferences from the orthodox premises, terminating in the famous *omoousian* dispute at Nicaea and elsewhere. The term *Tριας* had been previously used by some Christian writers. Dr. Adam Clarke thinks it was first employed by Theophilus of Antioch, about A. D. 170; but Suicerus claims an earlier date for it, quoting from Justin Martyr, A. D. 140, and even as early as Lucian, A. D. 116 or 117, who, in the *Philopatris*, uses phrases which must have then been common among Christians:—*ἐν ἐκ τριῶν, καὶ εξ ἑνὸς τρία*. As to the doctrine of the *three persons*, there was no dispute: but it was the *Unity* of the Three which created the difficulty, and which began the lamentable feud between Alexander and Arius, and their respective partizans.

When, therefore, Tertullian, in his tract against Praxeas, says: “*Qui tres unum sunt, non unus*,” he evidently quotes the words of the disputed clause, as bearing on the question of the *Unity*; and quotes John x. 30, “*Ego et pater unum sumus*,” in further proof of that point, as relating “*ad substantiae unitatem, non ad numeri singularitatem*.” Of course Tertullian had read both passages in the existing Greek manuscripts, which were then not a hundred years old.

As we know of no Greek MSS. of the New Testament now existing before the probable dates of the Vatican and the Alexandrine, about the *fifth century*, the evidence of Tertullian<sup>a</sup> is quite

<sup>a</sup> In corroboration of this view, I again refer to Dr. Tregelles on the “Printed Text of the Greek Testament,” p. 147, where, at the close of a list of seventy-two passages, he says: “Here, then, is a sample of the very many passages,

sufficient for candid and unprejudiced minds to prove that the disputed clause was in the primitive copies of the epistle. That it is not found in copies of the *fifth* century may be accounted for.

It is to be recollect that, for the period of *ten years*, previous to the reign of Constantine, the most virulent persecution raged against the Christians: and, whereas before that time, their *persons* were the sole objects of hatred, under Dioclesian and Galerius, the *books*, especially the *Holy Scriptures*, were more the objects of persecution than even the persons of Christians. Hence when Constantine came to power, he found the churches demolished, and the Scriptures scarce. In his concern to establish the religion he had espoused, he undertook to restore both buildings and books.

With this view the Emperor gave a commission to Eusebius, Bishop of Cesarea in Palestine, to prepare *fifty* copies of the Scriptures on vellum, written with the greatest beauty and care, for the churches of Constantinople and elsewhere. The fact is recorded by Eusebius himself in his life of Constantine, and is also reiterated by Socrates, the continuator of Eusebius.

Now, when we consider the opinions of Eusebius, having this unlimited commission to prepare, in fact, *a new Edition* of the Holy Scriptures, we may expect not to find the disputed clause in the copies which afterward proceeded from these imperial MSS. The point is specially treated by Nolan, in his very learned and elaborate work on “The Integrity of the Greek Vulgate;” and such is his conclusion. But we may, also, very naturally attribute to Eusebius the prevailing policy of the *Disciplina arcani*, com-

in which, *by the testimony of ancient versions, or fathers*, that such a reading was current in very early times, the fact is proved indubitably; so that, *even if no existing MS. supported such readings*, they would possess a strong claim on our attention; and such facts, resting on combined evidence, might have made us doubt, whether the old translators and early writers were not in possession of better copies than the modern ones which have been transmitted to us.”

mon to the bishops of that period, whether orthodox or otherwise. How could these fifty copies be acceptable to the bishops for whose use they were made, and to be read in the churches, if the “*tremendous mysteries*” were so openly and distinctly revealed by the insertion of the passage in 1 John v. 7—*καὶ οὗτοι οἱ τρεῖς ἐν εἰσι*, and that in 1 Tim. iii. 16—*Θεὸς ἐφανερώθη ἐν τῇ σαρκὶ*? The bishops would not allow them to be read if inserted; and yet the books were to be placed in churches, for the use of the laity. Even Athanasius at Alexandria, in all probability, would not insert these passages in the fifty copies, which we are told the emperor commissioned him also to prepare for the faithful in Egypt. (*Woidii praef. in Cod. Alex.*).

Such is the source from whence is derived the great body of Greek MSS. of the New Testament: and no wonder, therefore, if these passages are not found in them. It is enough for all critical purposes, if these passages are found in some few Greek MSS. and in the great mass of Latin MSS. proceeding from them. The influence of editors of the New Testament is very extensive; and they must always more or less be swayed by critical systems or prejudices. This influence was necessarily greater before the invention of printing than since; though at the present moment, the influence of Griesbach and Tischendorf, as editors of the New Testament, is almost equal to that of Eusebius or Jerome.

But editors of the Greek New Testament have their *theological* bias too; and it would be too much to expect from human nature, if we imagined them to be entirely free from it in their editorial labours.

Now, the disputed passage being considered by most persons as very plainly asserting the theological doctrine of the Trinity, the insertion or the omission of it in any critical edition must needs occasion a great amount of critical solicitude, whether for or against.

The Arians, however, who are suspected, if not accused, of eliminating the passage, have, in former times admitted it; as Bengelius amply proves in § xvi. of his Aphorisms. “Habuit planè Vigilius Thapsensis cum episcopis illius aetatis in Africa, non solum Catholicis, sed etiam Arianis.” This was in the *fifth* century.

We must infer therefore, either that those Arians had no theological bias; or, which is more probable, that they did not consider the disputed clause as distinctly proving the orthodox doctrine of the Trinity. And we know that some of the orthodox looked on the clause in the same light. The word *λόγος* interfered with their views, and was capable of being applied as well to the Sabellian or the Arian view of the Trinity as to the Nicene; and rather more. Hence this disputed passage was not prominently brought forward in the controversy, to establish the orthodox doctrine of the *omoousia*.

Considering the text as merely expressing the *unanimity of testimony*, and not as conveying the mystery which was attached to it by the Nicene council; and considering the evidence for the authenticity of the passage as preponderating, I have followed the received text in the Greek, and I have translated it in the sense above mentioned.

## C O N T E N T S.

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ERANT Apostoli natu Hebraei : et peregrina, hoc est Graeca lingua scribentes hebraizabant, non quia id juberet Spiritus : neque enim pluris facit Spiritus hebraismos quam graecismos : et iidem Apostoli nec semper, nec iisdem in rebus omnes hebraizant : quin modò hebraizantes, modò graecitantes, arbitratu suo dictata Spiritus enunciant. **RES ENIM DICTAT SPIRITUS, VERBA QUIDEM ET LINGUAM LOQUENTI AUT SCRIBENTI LIBERAM PERMITTIT.**—*Sebast. Castellionis Defensio. p. 427.*

THE

## EPISTLE OF JAMES.

### CHAPTER I.

1. JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are dispersed, health and happiness!
2. Keep yourselves perfectly cheerful, my brethren, when you
3. are exposed to a variety of trials, knowing that the proving of
4. your faith produces endurance. And let that endurance work effectually, in order that ye may be mature and complete,
5. deficient in nothing. If, however, any one of you be deficient in wisdom, let him ask from the God who gives to all liberally
6. without upbraiding, and it shall be given to him: but let him ask with confidence, without any doubt; for the doubter is like a wave of the sea, blown and tossed about by the wind.
7. Let that man by no means think that he will receive anything
8. from the Lord. A waverer is unsettled in all his ways.
9. Let the brother in low circumstances rejoice in his exaltation; and let the wealthy brother rejoice with humility;
10. because he will pass away like a wild-flower; for when the sun ascends with burning heat, the verdure is dried up, and its blossom falls off, and its beautiful appearance perishes: and so the rich brother will decay in his courses.
11. Happy is the man who endures trial; because, when proved, he shall receive the crown of life which the Lord has promised to those who love him.
12. Let no one when tempted say, I am tempted by God; for
13. God is unsusceptible of evil, and he himself tempts no man; but every one is tempted being drawn aside and allured by his own

15. desires. Desire afterward conceiving, brings forth sin; and sin when matured, produces death.
- 16, 17. Be not misled, my beloved brethren; every good gift, and every complete boon is from above, descending from the Father of the Lights, with whom is no variation or shadow of change.
18. Having so purposed, he formed us, by the word of truth, that we might be a certain specimen of his creations.
19. So that, my beloved brethren, let every man be swift to hear, slow to speak, slow to anger: for man's anger does not effect God's righteousness. Wherefore, putting away all sordidness and excess of malice, receive in mildness the implanted word, which is able to save your souls: and be doers of the word, and not mere hearers, deceiving yourselves: because if any one be a hearer and not a doer of the word, this person is like a man observing his own face in a mirror;
20. hear, slow to speak, slow to anger: for man's anger does not effect God's righteousness. Wherefore, putting away all sordidness and excess of malice, receive in mildness the implanted word, which is able to save your souls: and be doers of the word, and not mere hearers, deceiving yourselves: because if any one be a hearer and not a doer of the word, this person is like a man observing his own face in a mirror;
21. not effect God's righteousness. Wherefore, putting away all sordidness and excess of malice, receive in mildness the implanted word, which is able to save your souls: and be doers of the word, and not mere hearers, deceiving yourselves: because if any one be a hearer and not a doer of the word, this person is like a man observing his own face in a mirror;
22. planted word, which is able to save your souls: and be doers of the word, and not mere hearers, deceiving yourselves: because if any one be a hearer and not a doer of the word, this person is like a man observing his own face in a mirror;
23. of the word, and not mere hearers, deceiving yourselves: because if any one be a hearer and not a doer of the word, this person is like a man observing his own face in a mirror;
24. who, having observed himself, went away, and immediately forgot his own features. But he who continues attentively looking at the perfect law of liberty, becomes, not a forgetful hearer, but a doer of work, and he will be happy in his performance. If any one think himself pious, and does not bridle his tongue, but is deceived in heart, this man's piety is useless.
25. forgot his own features. But he who continues attentively looking at the perfect law of liberty, becomes, not a forgetful hearer, but a doer of work, and he will be happy in his performance. If any one think himself pious, and does not bridle his tongue, but is deceived in heart, this man's piety is useless.
26. formance. If any one think himself pious, and does not bridle his tongue, but is deceived in heart, this man's piety is useless.
27. Pure and unspotted piety before God the Father is this;—to look after orphans and widows in their affliction, and to preserve oneself unstained by the world.

## CHAP. II.

1. My brethren, do not hold the faith of our glorious Lord,
2. Jesus Christ, with personal distinctions. For if a man with gold rings on his fingers and splendid attire enter your synagogue, and a poor man come in shabbily dressed, and you should look blandly at him who wears the splendid dress, and say to him, Please to take this nice seat here; but to the poor man you should say, Do thou stand there; or else, sit here,
3. gogue, and a poor man come in shabbily dressed, and you should look blandly at him who wears the splendid dress, and say to him, Please to take this nice seat here; but to the poor man you should say, Do thou stand there; or else, sit here,
4. under my footstool; have you not made a distinction among yourselves, and become judges with bad thoughts? Hearken, my beloved brethren! Has not God chosen out the poor of this world, rich in faith, and heirs of the kingdom, which he
5. has promised to those who love him? But you have dis-

honoured the poor man. Do not the rich oppress you, and are not they the very persons who drag you to the tribunals?

7. Is it not the same who vilify that honourable name, by which  
 8. you are distinguished? If, indeed, you fulfil the royal law,  
     according to that scripture:—"Thou shalt love thy neighbour  
 9. like thyself," you act properly: but if you pay court to per-  
     sonal appearance, you commit a sin, and are convicted by the  
 10. law as transgressors: for, whoever shall keep the whole law,  
     offending only in one particular, has become guilty of all.

11. Since he who saith, "Thou shalt not commit adultery," said  
     also, "Thou shalt not murder;" but though thou shouldst not  
     commit adultery, yet if thou murder, thou hast become a  
 12. transgressor of the law. So speak and so act as expecting to  
 13. be judged by a liberal law: for judgment without mercy is the  
     portion of him who practises not mercy: and mercy exults  
     over judgment.

14. What is the use, my brethren, of a person saying he has  
 15. faith, and have not works? Can that faith save him? And  
     supposing a brother or a sister be in want of clothes and daily  
 16. food, and one of you should say to them:—"Go in peace!  
     Keep yourselves warm and live well;" and you do not give  
     them the supplies for their bodily wants, what is the use?

17. And so that faith which is without works is dead by itself.  
 18. But some one will say, "Thou hast faith, and I have works."<sup>a</sup>  
 19. Show to me thy faith without thy works, and I will show to thee  
     from my works my faith. Dost thou believe that God is one?  
 20. Thou dost right. The demons also believe and tremble. And  
     dost thou wish to know, O empty man, how that faith separate  
 21. from works is dead? "Was not our father Abraham justified  
 22. from works, in offering his son Isaac on the altar? Dost thou  
     see that faith cooperated with his works, and that from works  
 23. faith was consummated?" Then was fulfilled the scripture

<sup>a</sup> As  $\chi\omega\rho\iota\sigma$  seems to be the best reading in v. 19, the logical sequence would best appear, if we could change the places of  $\pi\iota\sigma\tau\iota\nu$  and  $\epsilon\rho\gamma\alpha$  in v. 18, and so read—"Thou hast works and I have faith;" but, as there is no critical authority for such a change, the text must remain as it is. The sense, however, is not doubtful.

which saith: “Abraham believed God, and it was accounted to him for righteousness; and he was called God’s friend.” Observe ye, then, that a man is justified from works, and not from faith alone. And was not Rahab the harlot also justified from works, who received the messengers, and sent<sup>a</sup> by another road? Just as the body, then, without the spirit is dead, so also is faith dead, separate from works.

## CHAP. III.

1. Do not become a multitude of teachers, my brethren, knowing that we shall be judged more severely: for we are all in fault in many things. If a person be faultless in word, he is a mature man, capable of bridling even the whole body. You know we put bits into the mouths of horses, to make them obey us, and we sway their whole body: and you know what large ships, though driven by fierce winds, are steered by a very small rudder whithersoever the will of the steersman purposes.

5. And so the tongue is a little member, but a great boaster.

6. See what a little fire may kindle a great stack. And the tongue is a fire: that world of iniquity, the tongue, is situated among our members, contaminating the whole body; and, both setting on fire the whole circle of life, and being inflamed by the fire of hell; for every kind, whether of beasts and birds or of reptiles and creatures of the sea, is subdued and has been subjected by mankind; but the tongue no human being is able to subdue: it is a wicked ungovernable thing, filled with deadly poison: with it we bless God our Father, and with it we curse men, made after similitude of God. Out of the same mouth come forth a blessing and a curse. It is not fit, my brethren, that these things should be so. Does the fountain send forth from the same mouth, both sweet and bitter? Can a fig-tree, my brethren, produce olives, or a vine, figs? No well whatever gives both salt water and fresh.

13. Who among you is wise and intelligent? Let him show his works by a good life in the mildness of wisdom. But if

<sup>a</sup> Viz. the pursuers.

you keep a bitter and contentious zeal in your heart, do not  
15. vaunt and lie against the truth. This is not the wisdom  
which has come down from above; but it is earthly, animal,  
16. demon-like: for where there is a contentious zeal, there will  
17. be disorder and every bad practice. But the wisdom from  
above is first of all chaste, then peaceful, gentle, docile; full  
18. of the good fruits of mercy; candid and sincere: and the fruit  
of righteousness is sown in peace by those who practise  
peace.

## CHAP. IV.

1. From whence are wars and battles among you? Do they not arise from your lusts, which are fighting in your members?
2. You covet, and you do not obtain: you are enraged and murder, yet you are unable to get possession: you make war
3. and fight; but you have not; because you do not ask: you ask, and you do not receive, because you ask wickedly, only
4. to spend in your pleasures. O adulterers and adulteresses, do you not know that the friendship of the world is hatred of God?  
He then who has resolved to be a friend of the world, is settled
5. to be an enemy of God. Or, do you suppose the scripture says without meaning, Has the spirit which dwells in us envious desires? But he gives greater favour; hence it says, "God
6. opposes the proud, but gives favour to the humble." Submit, therefore, to God. Withstand the devil, and he will flee from
8. you. Draw near to God, and he will draw near to you.  
Purge your hands, O sinners, and purify your hearts, O dis-
9. semblers! Be sad, and mourn and wail. Let your laughter be turned into mourning, and your rejoicing into dejection.
10. Humble yourselves before the Lord, and he will lift you up.
11. Do not speak against one another, brethren; he who speaks against a brother, and judges his brother, speaks against the law, and judges the law; but if thou judge the law, thou art
12. a judge, not a doer of the law. The lawgiver and the judge is one, who is able to save and to destroy. Who art thou who judgest the other?
13. Come now, you who are saying, To-day and to-morrow we will journey to this city and the other, and we will live there

14. one year, and we will traffic, and make gain: you who know not what will be to-morrow! For what is your life? It is indeed a vapour, which appears for a short time, and then  
15. vanishes away. On the contrary, you should say, If the Lord  
16. please, and we should live, we will do this or that. But now  
you are exulting in your boastings. All such exultation is  
17. bad. To him, then, who knows how to act well, and does not, it is a sin.

## CHAP. V.

1. Come now, you rich men, weep and wail over your miseries  
2. which are approaching. Your wealth has rotted; and your  
3. clothes have become moth-eaten. Your gold and silver is  
rusted over, and their rust will be witness against you, and will  
eat your bodies like fire. You have hoarded up in the last  
4. days. Hark! the wages of the labourers who have mown  
your fields and which are withheld by you, cry aloud; and the  
cries of the reapers have entered into the ears of the Lord of  
5. Hosts. You have rioted on the land, and lived luxuriously:  
6. you have pampered your hearts, as on a festal day. You con-  
demned, you murdered the just one: he does not oppose you.
7. Wait on, then, brethren, until the appearing of the Lord.  
You know the farmer waits for the precious fruit of the ground,  
with great patience over it, till it receive the early and the  
8. latter rain. Do you also wait patiently. Let your hearts be  
9. firm, because the appearing of the Lord is near. Do not snarl  
at one another, brethren, lest you be condemned. See, the  
10. judge is standing before the gates. Take, my brethren, for a  
pattern of patient endurance under suffering, the Prophets who  
11. spoke in the name of the Lord. Think how we venerate those  
patient ones! You have heard of the patience of Job: and  
you know the issue on the part of the Lord; because the Lord  
is very kind and compassionate.
12. Now, my brethren, on no account swear, neither by heaven  
nor by earth, nor any other oath: but let your yes, be yes,  
and your no, no; lest you fall under judgment.
13. Is any one among you in trouble, let him pray: is any one  
happy, let him sing.

14. Is any one of you sick, let him invite the elders of the congregation, and let them pray over him, anointing him with oil
15. in the name of the Lord: and the prayer of faith will preserve the sick person, and the Lord will restore him: and in case he
16. have committed sin, he shall be forgiven. Acknowledge to one another faults, and pray for one another, that you may be healed. Very powerful is the fervent prayer of a just man.
17. Elijah was a man of similar feelings with us; and he prayed fervently, that it might not rain, and it did not rain on the
18. land for three years and six months: and he prayed again, and heaven gave rain, and the land burst forth with her fruit.
19. My brethren, if any of you err from the truth, and any one
20. convert him, let him know that he who has converted a sinner from the error of his way, will preserve a soul from death, and will cover a multitude of sins.

THE  
FIRST EPISTLE OF PETER.

## CHAPTER I.

1. PETER, an apostle of Jesus Christ, to those who are sojourning dispersed through Pontus, Galatia, Cappadocia, Asia and
  2. Bithynia, chosen according to the foreknowledge of God, the Father, in holiness of spirit, for obedience and sprinkling of the blood of Jesus Christ;—favour and peace to you be multiplied.
  3. Praised be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, has regenerated us for a hope of life,<sup>a</sup> through the resurrection of Jesus Christ from
  4. the dead, for an inheritance imperishable, and undefiled, and
  5. without decay, preserved in heaven for you, who are guarded by the power of God, through faith, for a deliverance ready to
  6. be revealed in the last time. Wherein you rejoice, while distressed for a short time now, if necessary, by a variety of
  7. trials. But this is in order that the trial of your faith, which is much more valuable than that of perishable gold when tested by fire, may be found to be for praise and honour and
  8. glory, at the revealing of Jesus Christ. Whom not having seen you love; and trusting on him whom as yet you have not

<sup>a</sup> The literal rendering of  $\epsilon\lambda\pi\iota\delta\alpha \zeta\hat{\omega}\sigma\alpha$ , by *spem vivam*, in the Latin Vulgate, has been followed by the French, German and English versions generally. The Syriac, however, renders it Aramaicè, by لَهُوَ لِحَمَّ, *in spem vitae*, which is doubtless the sense intended. If the adjective form be used, it should not be rendered "lively" or "living," which gives a wrong sense, but by the compound, "life-hope;" which, however, does not so clearly express the meaning, as "hope of life."

9. seen, you rejoice with an unutterable and glorified joy; having obtained the object of your faith, the salvation of your souls.
10. Respecting which salvation the prophets inquired after and searched out;—they who prophesied respecting the gracious
11. boon for you;—searching as to whom, or what time the spirit of Christ in them intended, when it foretold the sufferings
12. relative to Messiah, and the glories after them: to whom it was revealed, that, not for themselves, but for us, they were ministering those things, which have been announced to you by them who have preached the Gospel to you with the Holy Spirit sent from heaven; unto which things angels greatly desire to bend their attention.
13. Wherefore, girding up the loins of your mind, keeping awake, hope to the last for the approaching favour to you,
14. at the revealing of Jesus Christ. As obedient children, not
15. complying with your former desires in your ignorance; but, as he who has called you is holy, be you yourselves also holy
16. in all your deportment: because it is written: “Be you holy,
17. for I am holy:” and, since you call upon the Father, who judges impartially, according to the work of each individual,
18. live during the time of your sojourning in his<sup>a</sup> fear; knowing that, not by perishable silver or gold, you have been ransomed
19. from your hereditary vanity of life, but by the precious blood of Christ, as of a lamb without blemish and without spot:
20. fore-appointed, indeed, before the founding of the world, but
21. manifested at the last times for you, who through him believe in God, who raised him from the dead, and gave glory to him.
22. So that your faith and hope are in God. Having purified your souls by the obedience of the truth, for sincere brotherly
23. love, with a pure heart love one another ardently; being regenerated, not from corrupt, but from incorrupt seed, by the
24. word of the living God, which abideth for ever. Since all flesh is like grass; and all its glory like the flower of grass:
25. the grass is dried up, and its flower has fallen off; “but the

<sup>a</sup> As *ἐν φόβῳ* cannot mean in all kinds of fear, but only the filial reverence due to “the Father,” we must supply *αὐτοῦ*. Castellio expresses the sense by “religiosè.”

word of the Lord remains for ever:" and it is this word which has been preached to you.

CHAP. II.

1. Putting away, therefore, all malice, and all artifice, and
2. dissemblings, and envyings, and all calumnies, like new-born babes, long for the pure milk of the word, that you may grow
3. thereby for salvation; since you have tasted how good the
4. Lord is. Approaching unto him, a living stone, rejected,
5. it is true, by men, but with God chosen and precious, do you, as living stones, build up yourselves, a spiritual house, a holy priesthood, to offer spiritual sacrifices, acceptable to God,
6. through Jesus Christ. And hence it is contained in the Scripture: "Lo, I place in Sion a chief-corner-stone, chosen, precious: and he who believes on him shall never be con-
7. founded." To you believers, therefore, he is precious: but to disbelievers, "the stone which the builders rejected, this has
8. become the head of a corner;" and, "a stone of stumbling, and a rock of offence:" those obstinate persons stumble at the
9. word; for which indeed they were placed. But you are a chosen race, a royal priesthood, a holy nation, a purchased people, that you may display the virtues of him who has
10. called you out of darkness into his wonderful light:—you, who once were not a people, but are now a people of God:—who were not pitied, but are now enjoying mercy.
11. Beloved, I exhort you, as strangers and sojourners, to abstain from those fleshly desires which war against the
12. soul: maintaining an honourable course of life among the Gentiles ; so that, where they calumniate you as doing evil, on witnessing your good works, they may glorify God in a day of trial.
13. Be submissive therefore to every human institution, on
14. account of the Lord: whether to a king, as supreme, or to governors, as sent by him for the punishment of malefactors,
15. but for the commendation of those who act well. For so is the pleasure of God, that in acting well, you may silence the
16. ignorance of foolish men. As free, but not using that freedom as a cloak for wickedness, but as bond-servants of God.

17. honour all men; love the brotherhood, reverence God; honour the king.
18. Domestic servants, be submissive with all fear to your masters; not only to the good and gentle, but also to the churlish.
19. For this is acceptable, if, from consciousness of God, any one
20. endure pains, suffering unjustly. Where is the honour, however, if you do wrong and are punished, you are patient? But if you do good and suffer, and are patient, this is acceptable with God. For unto this you have been called; since Christ too, suffered for us, leaving to us an example, that you
21. might follow in his steps, who committed not sin, nor was
22. deceit found in his mouth; who when reviled, did not revile again; suffering, he did not threaten, but committed himself
23. to him who judgeth righteously; who himself bare our sins in his own body on the cross, in order that, being released from our sins, we might live in righteousness: by whose bruising
24. to him who judgeth righteously; who himself bare our sins in his own body on the cross, in order that, being released from our sins, we might live in righteousness: by whose bruising
25. you have been healed. For you were like wandering sheep; but you have now returned to the shepherd and overseer of your souls.

### CHAP. III.

1. In like manner, wives, be submissive to your own husbands; that, if any of them be disobedient to the word, they may be gained without the word, through the deportment of their
2. 3. wives, observing your chaste, reverential deportment. Let your adorning not be external, of braided hair, and arrangement
4. of jewels, or fashion of dress; but that of the hidden humanity of the heart, in that imperishable one of a gentle and quiet spirit,
5. which, in the sight of God, is of highest value. For thus, formerly, the holy women who trusted in God, adorned themselves,
6. being submissive to their own husbands: as Sarah obeyed Abraham, calling him “ lord;” and her children you have become in
7. doing good, and not being terrified by any dread. Do you husbands, likewise live with them with intelligence, paying respect to the female as the frail vessel; as being also fellow-heirs of the gracious gift of life; not to the interruption of your prayers.
8. And, in fine, let all be like-minded, sympathising, loving as
9. brothers, tender hearted, of lowly mind; not rendering evil

for evil, or railing for railing; but, on the contrary, blessing; for you have been called to this, that you might inherit a 10. blessing: since, “ he who wishes for life, and earnestly desires to see good days, let him restrain his tongue from evil, and 11. his lips from speaking deceit. Let him turn away from evil, and let him do good; let him seek peace and closely follow it. 12. For the eyes of the Lord are upon just men, and his ears are open to their supplication; but the face of the Lord is against them who act wickedly.”

13. And who will injure you, if you zealously pursue what is 14. good? But even if you should suffer on account of righteousness, you are happy. But be not terrified with the dread of 15. them; nor be ye distressed: but revere in your heart the Lord Christ. And be you always prepared for a defence to every one demanding of you a statement respecting the hope which is in you, with mildness and reverence; having a good conscience; 16. so that wherein they speak against you as being bad characters, they who traduce your good Christian deportment, 17. may be confounded. It is better, however, that you suffer while acting aright, if such be the sovereign pleasure of God, 18. than as criminals. Because Christ, also, once suffered on account of sins, a righteous one, in the stead of unrighteous ones, that he might bring us to God; having suffered death indeed bodily, but having been brought to life again by 19. the Spirit; by which, also, he went and preached to those 20. spirits in prison, who were disobedient formerly, when the forbearance of God waited in the days of Noah, while the ark was in preparation, in which a few, that is eight lives, were 21. preserved by water; and the antitype, baptism, now saves us, —(not a cleansing of bodily impurity, but the engagement of a good conscience for God,) through the resurrection of Jesus 22. Christ, who is at the right hand of God, having gone into heaven; angels and authorities and powers having been subjected to him.

## CHAP. IV.

1. Christ, therefore, having suffered for us in the body, arm yourselves also with the same mind; (because he who suffers

2. in body has desisted from sin;) in order to live the remaining time in the body, no longer according to the lusts of men, but 3. to the will of God. For the time past is quite long enough to have fulfilled the will and pleasure of the Gentiles;—to have lived in excesses, lust, wine-swilling, revelry, debauchery, and 4. the abominations of image-worship: at which, as you do not now run with them in the same stream of licentiousness, they 5. are surprised and calumniate. These persons will have to render an account to Him who is prepared to judge the living 6. and the dead. For to the dead also, the gospel has been preached, for this end, that they might be judged, indeed, like men in the body, but that they might live according to 7. God in the spirit. And the end of all is near. Be you therefore considerate, and watchful at the prayers: but above every thing, have ardent love for one another; because love will 9. conceal a multitude of faults. Be hospitable to one another, 10. without murmuring: each one, according as he received a boon, dispensing the same among yourselves, as honest stewards of the various favours of God. If any one speak, let it be like the oracles of God: if any one administer, let it be as from the ability which God affords; in order that, in all things, God may be glorified, through Jesus Christ, to whom is the glory and the might, throughout everlasting ages.  
Amen!

12. Beloved, be not surprised at the fiery furnace<sup>a</sup> among you, which is come to you for trial, as if something strange had 13. befallen you. But, as ye participate in the sufferings of the Christ, rejoice, in order that, on the revealing of his glory, 14. you may rejoice still more. If you be reproached by the name of Christ, you are happy; because the glorious spirit of 15. God rests upon you.<sup>b</sup> Let not any one, however, suffer as a murderer, or as a thief, or as a bad character, or as a spy.

<sup>a</sup> πύρωσις is used for a furnace in Prov. xxvii. 21. LXX.

<sup>b</sup> The clause in the Auth. Version, as well as in several others, viz. “on their part he is evil spoken of, but on your part he is glorified,” is wanting in the Alex. Vatic. Syr. Vulg. Copt. Æth., etc. etc., and is omitted by Griesbach, Lachmann, and Tischendorf.

16. But, if as a Christian, let no one be ashamed, but let him  
 17. glorify God by that name.<sup>a</sup> For the time is come, to begin  
     the judgment at the house of God: and, if first with us, how  
     will it finish with them who are disobedient to the gospel  
 18. of God? And if the righteous be saved with difficulty, where  
 19. will the ungodly and the sinner appear? And hence, let  
     those who suffer, according to the will of God, commit their  
     souls, by good conduct, as to a faithful disposer.

## CHAP. V.

1. The elders which are among you I exhort, I, their fellow-elder, and a witness of the sufferings of the Christ, and an associate in the glory which is about to be revealed. Feed ye the flock of God which is among you, overlooking it, not reluctantly, but willingly; neither from mercenary motives, 3. but cordially. Neither acting as lords of the inheritance, but 4. becoming patterns to the flock. And when the chief shepherd has made his appearance, you will receive the unfading crown of glory.
5. Likewise, do you younger persons, submit to the elders. And be ye all submissive to one another, and gird ye on the lowly mind: because God is opposed to the proud; but he grants favour to the humble. Humble yourselves, then, under the mighty hand of God, that he may exalt you at 7. the proper time; casting all your anxiety upon him, for he is thoughtful about you.
8. Be ye sober, be vigilant, because the devil, your adversary, like a ravening lion, is walking about, seeking whom he may devour. Whom withstand, stedfast in the faith, knowing that the same kind of sufferings are experienced by your brotherhood in the world.
10. Now may<sup>b</sup> the God of all kindness, who has invited us into

<sup>a</sup> ἐν τῷ ὀνόματι τούτῳ is the reading of the Alex. Vatic. Syr. Vulg., etc. etc., and adopted by Lachmann and Tischendorf.

<sup>b</sup> The evidence for the future tenses here is preponderating; but in Aramaic idiom it is used for the precatory sense. Θεμελιώσει is wanting in the Alex. Vatic. Vulg. etc., is omitted by Lachmann, and probably by Griesb. Nor does it seem to be requisite; the same idea being conveyed by στηρίξει.

his eternal glory by Christ Jesus, unite, establish, strengthen  
11. you, who are now for a short time suffering. To Him be the  
glory and the power, unto everlasting ages. Amen!  
12. By Silvanus, that faithful brother as I deem him, I have  
written to you in brief, exhorting and testifying, that this is  
13. the true grace of God, on which you stand. The co-elect in  
14. Babylon salutes you, and my son Mark. Greet one another  
with an affectionate salutation. Peace be with you all in  
Christ Jesus. Amen!

THE  
SECOND EPISTLE OF PETER.

CHAPTER I.

1. SIMON PETER, a servant and an apostle of Jesus Christ, to them who have obtained equally precious faith with us in the
2. righteousness of our God and Saviour Jesus Christ, may favour and peace be multiplied to you, in the knowledge of God and of Jesus our Lord.
3. Since his divine power has graciously granted to us all things relative to life and piety, through the knowledge of Him who
4. has called us, by his glorious goodness;<sup>a</sup> through which the greatest precious promises have been bestowed upon us; in order that by these you might become partakers of a divine nature; having escaped from the corruption in a world living
5. in lust;—Do ye accordingly,<sup>b</sup> employing all diligence, connect
6. with your faith virtue; and with virtue, knowledge; and with knowledge, self-control; and with self-control, patience; and
7. with patience, piety; and with piety, friendship; and with
8. friendship, love; for these things dwelling and abounding in you, render you not idle nor unfruitful, as to the knowledge

<sup>a</sup> The reading of A. C., etc., *ἰδίᾳ δόξῃ καὶ ἀρετῇ* seems to be an emendation of the more difficult reading of B., etc.; I therefore follow the Text. rec. There seems, however, to be *αὐτοῦ* understood from the preceding clause, *δυνάμεως αὐτοῦ*, if the true reading be *διὰ* and not *ἰδίᾳ*; and this has probably led to the amended reading.

I take the phrase as a hendiadis; as does Biel in *'Αρετὴ*, who says: “ Nullus dubito quin apostolus per *δόξαν καὶ ἀρετὴν*, gloriosas et laudabiles perfectiones Dei, amorem, misericordiam, gratiam, veritatem intellecerit.”

<sup>b</sup> *κατὰ* seems to be understood before *αὐτὸν τοῦτο*, if that be the true reading; and it connects the involved sentences very well.

9. of our Lord Jesus Christ. He, however, in whom these things are wanting, is blind, short sighted, having forgotten 10. the cleansing of his sins long since. Wherefore endeavour the more, brethren, to make firm your calling and election; 11. for in doing those things you will never fail; for so the admission into the eternal kingdom of our Lord and Saviour Jesus Christ, will be richly bestowed upon you.

12. Wherefore I will take care always to remind you of these things, knowing them as you do, and established as you are, 13. at present,<sup>a</sup> in the truth. I think it right, however, as long as I am in this tabernacle, to rouse you up, by reminding you, 14. knowing that the laying aside of my tabernacle will be soon; 15. just as indeed our Lord Jesus Christ plainly told me. And I will take special care, also, that, after my departure, you 16. always have the remembrance made<sup>b</sup> of these things. For it was not by having followed ingenious fables, that we made known to you the mighty presence of our Lord Jesus Christ; on the contrary, we were made eye-witnesses of his grandeur: 17. for he received from God his Father honour and glory, when that extraordinary voice was addressed to him, arrayed as he was in beauteous splendour:—“ This is my son, the beloved, 18. with whom I am delighted.” And this very voice we heard addressed to him from heaven; we being with him in the 19. holy mountain. And we hold firmer the prophetic word; in adhering to which in your hearts, as to a lighted lamp in a difficult road, until day shine forth, and the morning star 20. arise, ye do well. Knowing this especially, that no prophecy of scripture whatever, proceeds from a person's own conjecture.

<sup>a</sup> The apostle could not mean to insinuate that the truth was to be changed or altered by any other revelation; as the rendering “present truth,” would convey. “The existing truth” might be the literal rendering for “the truth present among you;” but the adverbial clause seems more consistent with the context. The apostle admits them to know and to be established in the truth, *at present*; but, lest they should forget, or be shaken in their faith, he will watch over and remind them.

<sup>b</sup> ὑμᾶς ἔχειν . . . ποιεῖσθαι. This seems to refer to the Gospel by Mark, which, it is said, was written under Peter's direction; and such record was to be read every worship-day.

21. ture;<sup>a</sup> for prophecy was never produced by the will of man; but holy men of God gave utterance under the impulse of the Holy Spirit.

CHAP. II.

1. But there were, also, false prophets among the people, as also, there will be false teachers among you, who will introduce secretly destructive heresies, even denying the master who bought them, bringing on themselves swift destruction.
2. And many will follow their debaucheries, by whom the cause
3. of the truth will be calumniated: and in covetousness they will purchase you with fictitious sayings;—for whom the condemnation of old delayeth not, nor does their destruction
4. slumber. For, if God did not spare offending angels, but, hurling them down deep in chains of darkness, delivered them
5. over to be kept for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness, together with the seven, bringing a flood upon the world of the
6. ungodly; and punished with destruction the cities of Sodom and Gomorrha, reduced to ashes, making an example of them
7. to the ungodly in time to come; but delivered righteous Lot,
8. distressed by the conduct of the lawless in impurity; for the righteous man, dwelling among them, was pained in his pure soul, from day to day, at the sight and hearing of their iniquitous deeds:—the Lord knows how to deliver the pious out of temptation; and how to reserve the wicked for a day of judgment, to be punished;—and especially those who are living in carnal filthy lust, and are spurning restraint. Bold and impudent, they fear not to rail against authorities, where angels, being greater in strength and power, do not bring against
12. each other a calumnious accusation. But these men, like irrational animals, produced by nature for being taken and destroyed, railing in their ignorance, will be totally destroyed

<sup>a</sup> There is some ambiguity in the word ἐπιλύσεως; and, while it may be applied to the interpretation of an existing inspired prophecy, it may also be applied to the solution of existing circumstances, so as to predict the issue of events. It is this shrewd prognostication which the apostle evidently means to set aside, in vindicating the claims of inspired prophets.

13. in their corruption; receiving the desert of iniquity. Ring-leaders in licentious pleasure by day, they are a foul disgrace,  
 14. revelling as they do in their love-feasts.<sup>a</sup> Enjoying themselves with you, their eyes are full of adultery, and incessant in sin; enticing unsteady minds; having a heart habituated  
 15. in covetous practices; accursed brood! Forsaking the right way, they have wandered to follow the path of Balaam, son of  
 16. Bosor, who loved the hire of iniquity, and received a rebuke of his infatuation; the dumb ass, articulating with the voice  
 17. of a man, stopped the madness of the prophet. These men are dry fountains, clouds driven by a tempest, for whom the  
 18. blackness of eternal darkness is reserved. For, venting forth excesses of folly, they entice by luxurious carnal desires, those  
 19. who have nearly escaped; turning them back in error. Promising them liberty, while they themselves are slaves of corruption: for by whom a person is overcome, to the same he  
 20. is also enslaved. For, if having escaped from the pollutions of the world, by knowledge of the Lord and Saviour Jesus Christ; and, having been entangled again, they should be overcome by those things, their last condition has become  
 21. worse than the first. It would have been better, indeed, for them not to have known the path of righteousness, than, having known it, to turn aside from the holy commandment,  
 22. which was delivered to them. But what is said by the true proverb, has happened to them:—"The dog has returned to his own vomit, and the washed sow to rolling in the mire."

## CHAP. III.

1. This is now the second epistle, beloved, which I am writing

<sup>a</sup> On inspecting the uncial characters of the two readings,

**ΑΠΑΤΑΙC** and

**ΑΓΑΠΑΙC**

it is apparent that an alteration, whether accidental or intentional, is equally easy in both cases. But as A \*\*. B. Syr. Vulg. etc., read ἀγάπαις, and as the apostle Jude in a corresponding passage has ἀγάπαις, that seems to decide the reading here; especially as we have αὐτῶν. The construction—*ἡγούμενοι . . . ἐντρυφῶντες ήδονὴν τρυφὴν . . . ἐν ταῖς ἀγάπαις αὐτῶν*—is evidently Aramaic.

to you: in both of them I awaken by admonition your sincere  
 2. mind, to remember the utterances formerly delivered by the holy  
     prophets, and also, the commandment of the Lord and Saviour  
 3. by us the apostles.<sup>a</sup> This chiefly, that you know scoffers will  
     come in the last days, men who follow their own appetites, and  
 4. say scoffingly,<sup>b</sup> Where is the promise of his appearance? For  
     since the decease of the fathers, all things remain just as from  
 5. the beginning of creation. This, however, they please to forget,  
     that heaven and earth were of old from water,<sup>c</sup> and collected  
 6. together through water, by the word of God. Hence the  
     world of that time, having been deluged by water, perished:  
 7. but the present heavens and the earth by his word are stored  
     up with fire,<sup>d</sup> reserved for a day of judgment and perdition  
 8. of those impious men. But do you, beloved, not forget this  
     one thing, that one day, is with the Lord, as a thousand years,  
 9. and a thousand years as one day. The Lord is not slow in  
     regard to the promise, as some reckon slowness: but he is for-  
     bearing toward us, not wishing that any should perish, but that  
 10. all should have space for repentance. But the day of the Lord  
     will come like a thief, when the heavens will pass away with a  
     loud crash, and the burning elements will be dissolved; and

<sup>a</sup> The Syriac reading **مَلَكُوتِكُمْ**, evidently understood ὑπὸ to be sup-  
 plied to the apostles as well as to the prophets. The position of ἡμῶν is  
 unimportant in Peter's style; but it is not without precedent in classic  
 authours.

<sup>b</sup> As there is so much authority for ἐν ἐμπατυμονῇ ἐμπαῖκται, which seems to  
 be Aramaic, the force of the idiom is sufficiently shown by treating it as an  
 adverb, qualifying λέγοντες.

<sup>c</sup> As there is an evident reference here to the Mosaic account in Gen. i. 6-8,  
 of the separation of the waters from the waters, and of the separation of the  
 dry land from the water, we may interpret this version by the LXX, which  
 renders יְמִין by οὐρανὸν, and represents the whole body of the οὐρανοὶ as, at  
 first, composed of WATER. The apostle, in using the word συνεστῶσα, points  
 to the same kind of word in the LXX. Gen. i. καὶ ἐκάλεσεν δὲ τὴν ξηρὰν  
 γῆν· καὶ τὰ συστήματα τῶν ὑδάτων ἐκάλεσε θαλάσσας.

<sup>d</sup> As in the preceding clause, ὑδατὶ is used as an instrumental dative, so here  
 it seems requisite to take πυρὶ in the same sense: and this is more forcible and  
 consistent than to render it as a dative to τηρούμενοι. I agree therefore with  
 Peile and others in this construction.

11. earth with the works therein, will be burned up. As all these things, then, are to perish, how much does it become you to  
12. maintain a life of holiness and piety, diligently awaiting the arrival of the day of God, when the burning heavens will be  
13. dissolved, and the heated elements will be melted? But we are expecting new heavens and a new earth, the abodes of righteousness, as he has promised.  
14. Wherefore, beloved, expecting these events, endeavour, as  
15. spotless and blameless to be found by him in peace; and esteem the forbearance of the Lord as salvation: as, indeed, our beloved brother Paul, by the wisdom given to him, has  
16. written to you; as also in all the epistles, speaking in them respecting these things. In which letters are some things of difficult meaning, which the uninstructed and unsettled distort, as they do the other scriptures also, for their own per-  
17. dition. Do you, then, beloved, being forewarned, be on your guard, lest being hurried away by the error of those lawless  
18. ones, you should fall from your present stedfastness: but grow ye in the favour and the knowledge of our Lord and Saviour Jesus Christ; to whom be the glory, both now and for ever.  
Amen!

THE  
FIRST EPISTLE OF JOHN.

CHAPTER I.

1. THAT which was from the first, which we have heard, which we have seen with our own eyes, which we have closely observed, and our hands have handled respecting the Word of
2. Life;—for the life has been manifested, and we have seen, and we testify and announce to you the eternal life, which was
3. with the Father, and has been manifested to us;—that which we have seen and heard, we announce to you, in order that you may have communion with us; even that communion of ours which is with the Father, and with his Son Jesus Christ:
4. and we write these things to you, that your joy may be complete.
5. Now this is the announcement which we have heard from him and repeat to you, that God is light, and there is no
6. darkness whatever in Him. If we say that we have communion with Him, and walk in the darkness, we are false, and do
7. not practise the truth: but if we walk in the Light, as he himself is in the Light, we have communion with one another, and the blood of Jesus Christ his Son, purifies us from all sin.
8. If we say, that we have not any sin, we mislead ourselves, and
9. the truth is not in us. If we confess our sins, he is faithful and just, that he would forgive us those sins, and purify us
10. from all iniquity. If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

1. My little children, I write these things to you, in order that you may not sin: but if any one should sin, we have an
2. advocate with the Father, Jesus Christ the righteous. And he

himself is a propitiation for our sins; and not for ours only,  
 3. but also for those of the whole world. And by this we know  
 4. that we have known him, if we keep his commandments. He  
     who says, I have known him, and does not keep his command-  
 5. ments, is a liar, and in this person the truth is not: but he who  
     keeps his doctrine, in this person, truly, the love of God has  
 6. been perfected: in this way we know that we are in him. He  
     who says, that he abides in him, ought to live conformably to  
 7. his example. Beloved, I am not writing a new commandment  
     to you, but an old commandment, which you had at first:  
     that old commandment is the doctrine which you heard from  
 8. the first. Again, I do write a new commandment to you, that  
     which is true in him, and in you: because the darkness is dis-  
 9. persing, and the true light is now shining. He who says he  
     is in the light, and hates his brother, is in the darkness until  
 10. now. He who loves his brother, dwells in the light, and there  
 11. is not a scandal in him. But he who hates his brother is  
     in the darkness, and walks in the darkness, and knows not  
     whither he is going; because the darkness has blinded his  
 12. eyes. I write to you, little children, because your sins are  
     forgiven to you, on account of his name.

13. Fathers, to you I write, because you have known him from  
 14. the first. Young men, to you I write, because you are strong,  
     and the doctrine of God dwells in you, and you have conquered  
     the wicked one. Children, I write to you, because you have  
 15. known the Father.<sup>a</sup> Love not the world, nor things in the  
     world: if any one love the world, the love of the Father is  
 16. not in him: because every thing which is in the world,—the  
     excess<sup>b</sup> of the flesh, the longing of the eyes, and the pride

<sup>a</sup> There seems to have been an ancient mistake in the copies, arising probably from the repetition of *γράφω*. As there are two repetitions in identical terms relative to the *πατέρες* and the *νεανίσκοι*, a translator may take the liberty of moulding two clauses into one sentence, as is here done, as to the *νεανίσκοι*. As to the clause in ver. 14, relative to the *πατέρες*, it seems properly omitted in the Vulgate, both Clem. and Amiat. The passage is thereby relieved of much confusion.

<sup>b</sup> *ἐπιθυμία* here cannot mean natural appetite merely; because that does certainly come from the Father of us all: but it may mean the *excesses* of

- of wealth,<sup>a</sup>—comes not from the Father, but from the world.
17. And both the world and its desire are passing away; but he who does the will of God, abides for ever.
18. Little ones, it is the last hour; for as you heard that the antichrist is coming, so now many antichrists have sprung up;
19. whence we know that it is the last hour. They went away from among us; but they did not belong to us: for if they had belonged to us, they would have remained with us: but so it was, in order that they might all appear not to belong to us.
20. But you have an anointing from the Holy Spirit, and you
21. know the whole. I am not writing to you, because you know not the truth, but because you know it, and because no lie
22. proceeds from the truth. Who is the liar, but he who denies that Jesus is the Messiah? This is the antichrist, who denies
23. both the Father and the Son. No one who denies the Son,
24. acknowledges the Father. He who acknowledges the Son, acknowledges the Father too. Let that, then, which you heard at first dwell in you. If what you heard at first dwell in you, you
25. will dwell both in the Son and in the Father. And this is the promise which he himself has promised to us,—the life which is eternal.
26. I have written thus to you, concerning those who are misleading you. The anointing which you have received from him, however, remains in you, and you have no need that any one should teach you: but as the anointing itself teaches you respecting all things, and is true, and is not false, even as it has
28. taught you, you will remain firm in him. And now, children, abide in him, that when he may appear, we may have confidence, and may not be blamed by him, in his presence. If you know that he is righteous, you know that every one who practises righteousness has sprung from him.

### CHAP. III.

1. Think what great love the Father has felt for us, that we natural appetite and its morbid unnatural desire, which is indicated by *ἐπί*, as something beyond *θυμία*. The idea of heat is conveyed by the syllable *θυ*, the degree of heat in appetite and passion, by *ἐπί*. The term *ἐπιθυμία* here must evidently be taken in *mala partem*.

<sup>a</sup> *βίος* is here rather *victus, facultates*, in the usage of the LXX, than *vita*.

should be called children of God, which we are.<sup>a</sup> On this account, the world does not know us, because it knew not him.

2. Beloved, we are now children of God, but it is not all apparent what we shall be. We know, however, that, whenever he may appear, we shall be like to him, because we shall see him just as he is. And every one who has this expectation respecting him, purifies himself, just as he is pure. Every one who commits sin, is guilty of a transgression of the law; as sin is the transgression of the law. And you know that he appeared, in order to take away our sins: and there is no sin in him.

6. Every one who abides in him, does not sin. Every one who sins, has not seen him, nor known him. Children, let no one mislead you. He who practises righteousness is righteous, just as he is righteous. He who lives in sin belongs to the devil, because the devil is a sinner from the beginning. The Son of God was manifested for this purpose, that he might undo the works of the devil. No one who is the offspring of God practises sin; because his seed remains in him; and he cannot sin, because he is the offspring of God. By this the children of God and the children of the devil are distinguished. Every one who does not practise righteousness, is not from God; nor he who loves not his brother. Because this is the mandate which you heard from the first, that we should love one another: not like Cain who belonged to the wicked one, and killed his brother: and for what cause did he kill him? Because his own actions were wicked, and those of his brother, righteous. Be not surprised, my brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He who loves not his brother remains in death. Every one who hates his brother is a murderer,<sup>b</sup> and you know that no murderer has eternal life dwelling in him. By this we know love, that he laid down his life

<sup>a</sup> Lachmann, on the authority of A, B, C, and many MSS. and versions, adds, *καὶ ἐσμεν*, which I follow.

<sup>b</sup> *Manslayer*, *man-killer*, and *homicide*, though more literal to *ἀνθρωποκτόνος*, may be taken in a legal sense, and so the criminality is either destroyed, or much diminished.

in our stead: and we ought to lay down our lives in the stead  
17. of the brethren: but he who may possess worldly property,  
and can see his brother suffer want, and can close his heart  
18. against him, how does the love of God dwell in him? My  
dear children, let us love not by words and professions, but in  
19. practice and sincerity. And by this we know that we belong  
to the truth, and that we shall have confident hearts in his  
20. presence. For, if our heart accuse us, we know that God is  
21. superior to our heart, and knows all. Beloved, if our heart  
22. do not accuse us, we have confidence toward God; and what-  
ever we may ask, we receive from him, because we keep his  
23. commandments, and do things pleasing in his sight. And this  
is his commandment, that we should believe in the name of  
his Son Jesus Christ, and love one another, as he gave a com-  
24. mandment to us. And he who keeps his commandments  
abides in him, and he himself dwells in him. And by this we  
know that he dwells in us, from the Spirit which he has given  
to us.

## CHAP. IV.

1. Beloved, do not trust every spirit; but prove the spirits,  
whether they are from God: because many false prophets are
2. gone forth into the world. By this we know the Spirit of  
God:—every spirit which acknowledges that Jesus Christ has
3. come in flesh, is from God; and every spirit which does not  
acknowledge that Jesus Christ has come in flesh, is not from  
God: and this is the spirit of the antichrist which you heard
4. was coming, and which is now in the world already. You  
are from God, dear children, and you have conquered them;  
because he who is in you, is greater than he who is in the
5. world. They belong to the world; for that reason they talk
6. like the world, and the world listens to them. We belong  
to God. He who knows God, listens to us. He who belongs  
not to God, does not listen to us. By this we distinguish the
7. spirit of truth and the spirit of error. Beloved, let us love  
one another; because love is from God, and every one who
8. loves is the offspring of God, and knows God. He who does
9. not love, knows not God; because God is love. The love

of God has been manifested among us, by this, that God has sent his only Son into the world, that we might live through him. In this there is love;—not that we loved God, but that God loved us, and sent his Son as a propitiation for our sins. Beloved, if God has thus loved us, we ought also to love one another. No one has ever beheld God. If we love one another, God dwells in us, and his love is perfected in us. By this we know that we dwell in him, and that he dwells in us, because he has given to us a portion of his spirit. And we have beheld, and we testify, that the Father has sent the Son, as Saviour of the world. He who shall acknowledge that Jesus is the Son of God, God dwells in him, and he dwells in God. And we have known and believed the love which God has toward us. God is love: and he who dwells in love, dwells in God, and God dwells in him. By this love has been perfected amongst us, that we might have confidence in the day of the decision. Because just as he is, so also are we in this world. There is not fear in love; but perfect love casts out fear; because fear has pain; and he who is in a state of fear, has not been perfected in love. We love him, because he first loved us. If a person say, I love God, and yet hate his brother, he is a liar: for how can he who loves not his brother whom he has seen, love God whom he has not seen? And we have this commandment from him, that he who loves God, should also love his brother.

## CHAP. V.

1. Every one who believes that Jesus is the Messiah,<sup>a</sup> has sprung from God: and every one who loves the parent, loves also his offspring. By this we know that we love the children of God, when we love God and keep his commandments.
2. For this is the love of God, that we keep his commandments;
3. and his commandments are not oppressive. Because all which has sprung from God, conquers the world: and this is the victory, which has overcome the world—our faith. Who is

<sup>a</sup> “The Christ” is not understood by the unlearned. ὁ Χριστὸς must therefore either be translated “the anointed,” which also requires explanation, or rendered by “the Messiah,” which most readers will understand.

he who conquers the world, but he who believes that Jesus  
6. is the Son of God? This is he who came by water and blood,  
Jesus the Messiah: not by the water only, but by the water  
and the blood: and the Spirit it is which attests, because the  
7. Spirit is truth. Because there are three who are attesting  
in heaven; the Father, the Word, and the Holy Spirit, and  
8. these three are united:<sup>a</sup> and there are three who are attesting  
in the earth; the Spirit, and the water, and the blood: and  
9. the three are unanimous. If we accept the testimony of men;  
the testimony of God is greater: because this is the testimony  
10. of God, which he testified respecting his Son. He who  
believes on the Son of God has the testimony in himself. He  
who does not believe God, has treated him as a liar; because  
he has not given credit to the testimony, which God delivered  
11. respecting his Son. And this is the testimony, that God has  
12. given to us eternal life; and this life is in his Son. He who  
has the Son, has that life: he who has not the Son of God,  
13. has not that life. These things I have written to you, who  
believe on the name of the Son of God, that you may know  
14. that you have eternal life. And this is the confidence which  
we have toward him that, if we ask any thing according to his  
15. will, he hears us: and if we know that he hears us, as to what  
we ask, we know, that we have those things which we have  
16. asked for from him. If any one see his brother committing  
a sin, not tending to death, let him ask and He will give life  
to him,—to those not sinning for death. There is sin for  
17. death. I do not say that he should ask respecting that. All  
18. iniquity is sin; and there is sin not for death. We know that  
every one who has sprung from God, does not sin; but he  
who has been produced from God keeps himself, and the  
19. wicked one does not touch him. We know that we belong  
20. to God, and the whole world lies in the wicked one. And

<sup>a</sup> “One” is equivocal, and may mean one *in number*, which of course is not the sense, being a contradiction. It is the unity of consent or agreement in the testimony, which is evidently intended, notwithstanding the perversions of theology. For the authenticity of the clause, see the introductory dissertation.

we know that the Son of God has come, and has given to us  
an understanding, that we should know the true one: and we  
are in the true one, in his Son Jesus Christ. This is the true  
21. God, and the life eternal. Dear children, keep yourselves  
from the idols. Amen.

THE

## SECOND EPISTLE OF JOHN.

1. THE elder to the excellent lady and to her children, whom I love in truth, and not I alone, but also all who know the truth; on account of the truth which dwells in us, and shall be with us for ever; may favour, mercy, peace, be with you from God our Father, and from Jesus Christ, the Son of the Father, in truth and love.
4. I rejoiced exceedingly because I found some of thy children walking in truth, just as we received commandment from the Father. And I now inquire after thee, lady, not as if writing a new commandment to thee, but what we had from the first,
6. that we should love one another. And this is the love, that we should walk according to his commandments. This is the commandment, just as you heard from the first, that ye should
7. walk in it. Because many seducers have gone forth to the world, those who do not acknowledge that Jesus Christ has
8. come in flesh. That is the seducer and the antichrist. Look to yourselves, that you may not destroy your own work, but
9. that you may receive a full remuneration. Every one who transgresses, and does not abide in the doctrine of the Christ, has not God: he who does abide in that doctrine, has both
10. the Father and the Son. If some one come to you, and bring not this doctrine, receive him not into the house, and
11. give him no salutation: for he who gives him a salutation,
12. participates in his wicked deeds. Having much to write to you, friends, I have determined not to use paper and ink; for I hope to come to you, and to converse mouth to mouth, that
13. our joy may be full. The children of thy excellent sister salute thee. Amen.

THE

THIRD EPISTLE OF JOHN.

1. THE Elder to the beloved Gaius, whom I love in truth.  
2. Beloved one, I wish and pray that thou mayest succeed in  
3. all things and be in health, just as thy soul prospers. For  
I rejoiced exceedingly, when the brethren came and related  
4. of thee how thou art stedfastly walking in the truth. I have  
not a greater pleasure than to hear that my children are walk-  
5. ing in the truth. Dear brother, thou hast evinced faith in  
6. what thou hast done for the brethren and the friends, who  
have related thy love before the congregation; and whom  
thou wilt do well to send forward in a manner worthy of  
7. God. For, on account of his name, they went forth, accepting  
8. nothing from the Gentiles. We ought therefore to entertain  
such persons, that we may be fellow-labourers in the truth.  
9. I wrote to the congregation; but their ambitious leader,  
10. Diotrephes, does not recognise us. Wherefore, if I come,  
I will remember him and his doings, prating against us  
malignantly: and not satisfied with that, he himself does not  
admit the brethren, and those who wish to do so, he prevents,  
11. and thrusts out of the congregation. Dear brother, do not  
imitate what is bad, but what is good. He who does good,  
12. is from God; he who does evil has not seen God. Demetrius  
is attested by all and by the truth itself. And we also attest  
13. him; and thou knowest that our testimony is true. I had  
much to write; but I am not disposed to write to thee with  
14. pen and ink; for I am hoping to see thee very soon, and we  
shall converse mouth to mouth. Peace to thee. The friends  
salute thee. Salute the friends by name.

THE  
EPISTLE OF JUDE.

1. JUDE, a servant of Jesus Christ, and a brother of James, to the called, beloved by God the Father, and preserved by
2. Jesus Christ; mercy and peace and love be multiplied to you.
3. Beloved, using all diligence to write to you respecting the common salvation, I have found it necessary to write to you to exhort you to contend for the only faith delivered to the
4. saints. For there have slipped in some men who have been of old described in regard to this charge, impious, turning the favour of our God into dissoluteness, and denying our only
5. Lord and Master, Jesus Christ. Now I desire you who once knew this, to recollect that the Lord having delivered the people from the land of Egypt, afterward destroyed them who
6. trusted not. And that angels, who did not keep to their original state, but quitted their own proper abode, he has kept under darkness in perpetual bonds for judgment of a
7. great day. As Sodom and Gomorrha, and the cities adjacent, having lived in similar impurities with them, and gone off into unnatural lust, are exposed as an example, undergoing
8. a punishment of eternal fire:—in the same manner, also, these visionaries pollute the person, and despise rule, and defame
9. reputations. But, when Michael, the archangel, disputing with the devil, contended about the body of Moses, he durst not allege a calumnious imputation, but said, “The Lord rebuke thee!” These men, however, calumniate things of
10. which they are ignorant: but whatever they know naturally like the irrational animals, in those things they are depraved.
11. Woe unto them! because they have gone in the path of Cain,

and they have plunged into the error of Balaam's hire, and they are lost in the sedition of Korah.

12. These men are sunken rocks in your love feasts, feasting with you and filling themselves in security. Dry clouds are they, carried about by winds: trees decayed, without fruit,
13. twice dead, rooted up; raging waves of the sea, foaming up their obscenities: wandering stars, for whom the blackness of
14. the darkness is reserved for ever. And Enoch too, the seventh from Adam, prophesied respecting these persons, saying, Lo !
15. the Lord came with his holy myriads to execute judgment against all, and to convict all the ungodly of all their impious deeds, which they have impiously committed; and of all the hard things, which impious sinners have spoken against him.
16. These are murmuring discontented persons, living in their lusts, and their mouth utters extravagant things, while they
17. are admiring persons, for the sake of advantage. But do you, beloved, remember the sayings which have been spoken before,
18. by the apostles of our Lord Jesus Christ. For they have told you, that in the last time there will be scoffers indulging in
19. their own impious lusts. These men are the separators, sensual,
20. having no mind. But do you, beloved, building yourselves up
21. in your most holy faith, praying by the Holy Spirit, preserue yourselves in the love of God, waiting for the mercy of our
22. Lord Jesus Christ, for eternal life. And those who are sepa-
23. rated reprove; and save some by plucking them out of the fire, and have pity on others in fear, loathing even the gar-
24. ment stained by the person. Now unto Him who is able to keep you stedfast, and to set you in his glorious presence,
25. blameless, with joy, to the only God our Saviour, be glory and majesty, power and authority, both now and to all eter-nity ! Amen !

“ Neque enim ante multum temporis visum est, sed penè sub nostro seculo,  
ad finem Domitiani imperii.”—*Irenaei adv. Haeres.* l. v., c. xxv.

# THE REVELATION.<sup>a</sup>

## CHAPTER I.

1. A REVELATION of Jesus Christ, which God gave to him, to show to his servants things which must soon come to pass; and which, having sent by his angel, he signified unto his servant John; who testified the word of God and the testimony of Jesus Christ, as to whatever he saw. Happy is he who readeth, and they who hear the words of the prophecy, and observe the things which are written in it; for the time is near.
4. John to the seven congregations which are in Asia. Favour and peace to you from him who is, and who was, and who is to come; and from the seven spirits which are before his throne; and from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth.

Unto him who loveth us, and hath redeemed us from our sins by his own blood, and made us kings and priests to his God and Father; to him belong glory and dominion, for ever and ever. Amen.

7. Lo! he is coming among the clouds; and every eye shall see him; and those who pierced him; and all the tribes of the earth shall smite their breasts before him. Even so. Amen!

<sup>a</sup> As the title is not of inspired authority, we may use that which is most simple. "Revelation," as recommended by the American Bible Union reviser, is perhaps too simple—as if all revelation were here included. "The Revelation" seems preferable, as comprehending a well known expression for this particular part of Scripture. If any more be added it should rather be to John than of John; as so given by himself in ver. 1, ἀποκάλυψις . . . τῷ . . . Ἰωάννῃ.

8. I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who is to come, the Almighty.
9. I John, your brother, and participator in the tribulation and kingdom and patience in Christ Jesus,<sup>a</sup> was in the island called Patmos, on account of the word of God and the testimony of Jesus. I became in spirit on the Dominical<sup>b</sup> day; and I heard behind me a loud voice, as of a trumpet, saying,
10. What thou seest write into a book, and send to the seven

<sup>a</sup> For ἐν Χριστῷ Ἰησοῦ see Tischendorf, who found it in B 2066 Vaticanus, which gives it preponderance, and the forty cursive MSS., Vulg., Syr., etc.

<sup>b</sup> Having considerable doubts respecting the proper meaning of the term κυριακὴ, I have rendered it as literally as possible, by the term *dominical*. This, it must be acknowledged, is ambiguous; as it may be applied either to the Lord or to the congregation, according as the root of the word may be κύριος or κυρία. As there is some uncertainty respecting this point, I prefer the less positive translation. One would suppose the term κυριακὴ to be derived from κυρία; otherwise if from κύριος, the adjective should be κυριοκὴ. If κυρία be the root, the adjective may have been formed from the Athenian ἐκκλησίᾳ κυρία, of which we find an example in a Greek inscription of Delos, an island not far from Patmos. It is given in Montfaucon's Italian Diary, ch. iii., and records a decree made by the ΕΚΚΛΗΣΙΑ ΚΥΡΙΑ ΕΝ ΤΩΙ ΕΚΚΛΗΣΙΑΣΤΗΡΙΩΙ. The regular day of meeting for such an ἐκκλησίᾳ κυρία might be very properly termed κυριακὴ ἡμέρα; though I do not find an instance of it; still it might have been in use in the Greek islands, in the Apostle's time; and in that case would mean, "*the Assembly-Day*."

To this it will be very properly objected, that the early Christians understood it to mean "the Lord's day." Ignatius will be quoted in proof; but the text of that reference is too infirm to be relied on. The more probable proof is the Syriac Version, which has لِيْلَةُ سَبْتَاءِ, *in die Dominico*; though this evidence is of rather uncertain date, and against it we may set the evidence of Justin Martyr, who says that the day of Christian worship was τῇ τοῦ ἡλίου λεγομένῃ ἡμέρᾳ, our *Sunday*.

There does not, in fact, seem any clear authority for translating the words by "the Lord's Day," till the time of Constantine, when there can be no doubt it was so understood by Chrysostom, Eusebius, and others. But Eusebius, in treating on this subject, does not trace the etymology to κύριος but to κυρία; for he says: κυριακὴ ἐκλήθη, ὡς κυρία τῶν ἡμερῶν. This is fanciful: but it shows that the use of the term could not have been uniform during the preceding centuries.

If, therefore, we follow the main stream of authors since Chrysostom, Eusebius, Augustine, *et al.*, we may be merely bowing to custom and not yielding to truth.

As to the corresponding passage in 1 Cor. xi. 20, where the Apostle reproving

congregations; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12. And I turned round to see what voice it was which was speaking with me; and, when turned, I saw seven golden
13. lamp-stands; and, in the midst of the lamp-stands, one like a son of man, clothed to the feet, and girt round the breast
14. with a golden band. And his head and hair were white, as white wool, like snow; and his eyes were as a flame of fire;
15. and his feet like shining brass, as if burning in a furnace; and
16. his voice was like a sound of mighty waves. And he had in his right hand seven stars: and from his mouth issued a sharp two edged sword: and his countenance was like the sun shining in his strength.
17. And when I saw him, I fell at his feet as dead. And he
18. laid his right hand upon me, saying, Fear not; I am the first and the last; and alive though I was dead; and behold, I am alive for ever and ever. And I have the keys of death
19. and of *Hades*.<sup>a</sup> Write therefore what things thou hast seen, both those which are, and those which are about to happen
20. after them. As to the mystery of the seven stars which thou sawest in my right hand, and the seven golden lamp-stands;—the seven stars are messengers of the seven congregations; and the seven lamp-stands are seven congregations.

them for abuses of the Eucharist, says, this is not to eat the *κυριακὸν δεῖπνον*, the argument for translating it “*the Assembly-Supper*” is cumulative; for, if *κυριακὸν* may be referred to *κυρίᾳ* and not to *κύριος*, it is still more probable that it was so used by Paul than by John; as being more nearly related to Greek literature and the localities where the usage was most probably established—at Athens and Corinth.

<sup>a</sup> The reading *τοῦ θανάτου καὶ τοῦ ᾅδου* is to be preferred. Perhaps it may be properly rendered:—

“*of Death and of the Invisible.*”

But the rendering of *ἄδης* would not suit the other places, i. e., “Death and the Invisible were cast into the lake of fire,” etc., etc.

The Greek word **HADES** signifies the invisible world of departed spirits; or the state of such after death. We have no term in English corresponding to it.

## CHAP. II.

1. To the messenger of the congregation in Ephesus write; These things saith he who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lamp-
2. stands: I know thy laborious works,<sup>a</sup> and thy endurance, and that thou canst not bear wicked persons; and that thou hast tried those who call themselves apostles, and are not, and hast
3. found them false; and thou hast endurance, and hast borne
4. for my name's sake, and hast not been wearied out. But I have this against thee, that thou hast relaxed thy first love.
5. Remember, therefore, whence thou hast fallen, and repent, and do the first works; or else I am coming to thee soon, and I will remove thy lamp-stand from its place, except thou
6. repent. This, however, thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.
7. Who hath an ear, let him hear what the Spirit saith to the congregations: to the conqueror I will give to eat of the tree of life, which is in the Paradise of God.
8. And to the messenger of the congregation in Smyrna, write:
9. These things saith the first and the last, who was dead, and came to life; I know thy tribulation and poverty, but thou art rich; and I know the slander proceeding from those who say that they are Jews, and are not, but are a synagogue
10. of Satan. Fear not the things which thou art about to suffer: Mark! the devil will soon cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee the crown of life.
11. Who hath an ear, let him hear what the Spirit saith unto the congregations; the conqueror shall not be hurt by the second death.
12. And to the messenger of the congregation in Pergamos, write: These things saith he who hath the sharp two-edged
13. sword; I know where thou dwellest,—where Satan's throne is: and thou holdest fast my name, and hast not denied my faith;

<sup>a</sup> Τὰ ἔργα σου καὶ τὸν κόπον is probably a hendiadis, as σου is to be cancelled by authority.

- even in the days when Antipas, my faithful witness, was slain
14. among you, where Satan dwelleth. But I have against thee a few things: thou retainest there them who hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat idol-offerings, and to commit
15. fornication: and thou retainest also them who hold the similar
16. doctrine of the Nicolaitans. Repent therefore; and if not, I am coming unto thee soon, and will fight with them by the sword of my mouth.
17. Who hath an ear, let him hear what the Spirit saith to the congregations: to the conqueror I will give of the hidden manna, and I will give to him a white pebble, and on the pebble a new name written, which none knoweth except the receiver.
18. And to the messenger of the congregation in Thyatira write:
19. These things saith the Son of God, who hath his eyes like flames of fire, and his feet like melting brass; I know thy works, and thy love, and thy faith, and service, and endurance;
20. and thy last works to be more than the first. But I have this against thee, that thou dost allow of the woman<sup>a</sup> Jezabel, who calleth herself a prophetess, and teacheth and seduceth my
21. servants to commit fornication, and to eat idol-offerings. And I gave her time to repent, but she is not willing to repent of
22. her fornication. Mark! I will cast her into prison,<sup>b</sup> and those who commit adultery with her into great tribulation, except
23. they repent of their deeds. And I will take off her children by death; and all the congregations shall know that I am the searcher of reins and hearts; and I will give unto each of you
24. according to your works. But I say unto you, the rest who are in Thyatira, as many as hold not this doctrine, who have not known the depths of Satan, as they say, I lay upon you no
25. other burden. However, what you have hold fast, till I come.

<sup>a</sup> The reading *τὴν γυναικα σον* is not in C, Vulg., Tertull. (adv. Marc. c. 19), and as the letters are addressed to congregations and not individuals, it seems preferable to follow C, etc., as Tregelles does.

<sup>b</sup> *φυλακὴν* is the reading of A, and corresponds to the punishment threatened to the paramours.

26. And to him who overcometh and observeth my works  
 27. unto the end, I will give power over the heathen, and he  
     shall rule them with an iron sceptre; like earthen pots  
 28. they shall be dashed together; even as I received from my  
 29. Father. And I will give unto him the morning star. Who  
     hath an ear let him hear what the Spirit saith unto the con-  
     gregations.

## CHAP. III.

1. And unto the messenger of the congregation in Sardis write:
2. These things saith he who hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, but thou art dead.<sup>a</sup> Be watchful, and strengthen the remains which are ready to die; for I have not found thy
3. works completed before my God. Remember, therefore, how thou hast received and heard; and observe and repent. If therefore, thou shalt not watch, I will come as a thief, and
4. thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis, which have not defiled their garments; and they shall walk with me in white ones; because they are worthy.
5. The conqueror shall thus be clothed in white raiment; and I will not erase his name from the book of life; but I will confess his name before my Father, and before his angels.
6. Who hath an ear, let him hear what the Spirit saith unto the congregations.
7. And to the messenger of the congregation in Philadelphia, write: These things saith the holy, the true, who hath the key of David, who openeth, and no one shall shut; who shut-
8. teth, and no one shall open; I know thy works. See, I have set before thee a door opened, which no one is able to shut; because thou hast a little strength, and hast kept my doctrine,
9. and hast not denied my name. Mark! I will make those of the synagogue of Satan, who say that they are Jews, and are not, but do lie;—mark! I will make them to come and to bend down before thy feet, and to know that I have loved

<sup>a</sup> καὶ νεκρὸς εἰ is plainly adversative, and the καὶ is used Hebraicè.

10. thee. Because thou hast kept my word with patience,<sup>a</sup> I also will keep thee from that hour of trial, which is about to come upon the whole world, to prove the inhabitants of the earth.
11. I am coming shortly: hold fast what thou hast, that no one may obtain thy crown.
12. The victor—I will make him a pillar in the temple of my God, and it shall never be cast outside; and I will write upon it the name of my God, and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from
13. my God; and also my name, the new one. Let him who hath an ear, hear what the Spirit saith to the congregations.
14. And to the messenger of the congregation in Laodicea, write: These things saith the Amen, the witness faithful and
15. true, the origin of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold
16. or hot: thus because thou art lukewarm, and neither hot nor
17. cold, I am going to spue thee out of my mouth. Because thou sayest, I am rich, and have become wealthy, and I have need of nothing; and knowest not that thou art wretched,
18. and miserable, and poor, and blind, and naked;—I counsel thee to buy of me gold refined by fire, that thou mayest be enriched; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not appear; and eye-salve to anoint thine eyes with, that thou mayest see.
19. Whomsoever I love, I rebuke and chasten: be zealous, there-
20. fore, and repent. Mark! I stand at the door and knock: if any one will hear my voice, and will open the door, I will come in to him, and will sup with him, and he shall sup with me.
21. The victor—I will grant to him to sit with me in my throne, even as I also conquered, and am seated with my Father in his
22. throne. Let him who hath an ear, hear what the Spirit saith to the congregations.

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<sup>a</sup> τὸν λόγον τῆς ὑπομονῆς μου must be taken as a Hebraism, and the sense must be given instead of the idiom.

## CHAP. IV.

1. After these things, I saw with surprise, a door opened in the sky: and the first voice which I heard, was like a trumpet talking with me, saying, Come up hither, and I will show thee things which must come to pass hereafter.
2. Immediately I became in spirit; and lo! a throne was set in the sky, and upon the throne one seated, in appearance like a jasper-stone and a sardius; and an arch encircling the throne, in appearance like an emerald. And around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders seated, clothed in white raiment, and on their heads crowns of gold. And from the throne were issuing lightnings and voices and thunderings; and seven lamps of fire were burning before the throne, which are the seven spirits of God. And before the throne there appeared to be a glassy sea, like crystal: and in a circle, in front of the throne, were four living creatures full of eyes before and behind.
7. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had the face of a man, and the fourth living creature was like a flying eagle.
8. And each of the four living creatures was encircled with six wings, and underneath they were full of eyes; and they cease not day and night, saying, Holy, holy, holy, Lord God the Almighty, who was, who is, and who is to come. And when the living creatures give glory and honour and thanks to him seated on the throne, who liveth for ever and ever, the twenty-four elders fall down before him seated on the throne,
10. and worship him who liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O our Lord and God, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they existed and have been created.

## CHAP. V.

1. And I saw in the right hand of him who sat on the throne a book written within and on the reverse, sealed up with seven seals. And I saw a strong angel proclaiming with a

- loud voice, Who is worthy to open the book, and to loose its  
3. seals? And no one in heaven, nor on the earth, neither  
under the earth, was able to open the book, nor to look at it.  
4. And I wept much, because no one was found worthy to open  
5. the book, nor to look at it. And one of the elders saith unto  
me, Weep not; see, the lion of the tribe of Judah, the root of  
David, hath prevailed to open the book and its seven seals.  
6. And I saw standing in front of the throne and of the four  
living creatures, and in front of the elders, a Lamb, as if it had  
been slain, having seven horns and seven eyes, which are the  
7. seven spirits of God, sent forth into all the earth. And he  
came and took the book out of the right hand of him seated  
upon the throne.  
8. And when he took the book, the four living creatures and  
the twenty-four elders fell down before the Lamb, having each  
a harp, and a golden vessel<sup>a</sup> full of odours, which are the  
9. prayers of the holy ones. And they sing a new anthem, say-  
ing, Thou art worthy to take the book, and to open its seals;  
for thou wast slain, and hast bought for God by thy blood of  
10. every tribe and tongue and people and nation; and thou hast  
made them unto our God kings and priests; and they reign  
upon the earth.  
11. And I saw, and I heard a voice of many angels round the  
throne, and of the living creatures and of the elders; and the  
number of them was myriads of myriads, and thousands of  
12. thousands; saying with a loud voice, Worthy is the slaugh-  
tered Lamb to receive power and wealth and wisdom and  
13. strength and honour and glory and praise. And every crea-  
ture which is in the sky, and on the earth, and beneath the  
ground, and in the sea; and all things which are in them

<sup>a</sup> There is much difficulty in determining the precise form of the φιάλη in this place. Had not the term *vial* been restricted by present usage to a small bottle, that term might have been the best, as being merely the Greek in an English form. But as this is clearly unsuitable, so "BOWL," "FLAGON," or "cup," is equally uncertain as the kind of vessel intended. I have therefore taken the most general term "vessel," until any more specific term shall be found unexceptionable.

I heard saying, Unto him who sitteth upon the throne, and unto the Lamb, be praise and honour and glory and power,  
 14. for ever and ever. And the four living creatures said, Amen!

And the elders fell down and worshipped.

#### CHAP. VI.

1. And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a 2. voice of thunder, Come. And I saw, and behold a white horse; and he who sat on him held a bow; and a crown was given to him; and he went forth conquering and to conquer.
3. And when he opened the second seal, I heard the second 4. living creature saying, Come. And there went out another horse of a red colour; and power was given to him seated on it to take peace from the earth, and that they should slay one another: and there was given to him a great sword.
5. And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold a black horse; and he who sat on him had a pair of balances in his 6. hand. And I heard a voice in the midst of the four living creatures saying, A quart of wheat for a denarius,<sup>a</sup> and three quarts of barley for a denarius; but<sup>b</sup> hurt not the oil and the wine.
7. And when he opened the fourth seal, I heard the voice of 8. the fourth living creature saying, Come. And I saw, and behold a sallow horse: and the name of him seated on it was death, followed by HADES. And power was given unto him over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and by the wild beasts of the earth.
9. And when he opened the fifth seal, I saw under the altar the persons<sup>c</sup> of those slain on account of the word of God, and

<sup>a</sup> A *Denarius* was a Roman coin, current in the East at the time of this writing: the value being about sevenpence halfpenny English.

<sup>b</sup> The adversative implies dearness and scarcity of the corn just mentioned. The καὶ may be used as *vau*, Hebr.

<sup>c</sup> The term ψυχὰς is most probably used in the same sense as ψῆψις would be, were the apostle writing in his native language,

10. for the testimony which they held: and they cried with a loud voice, saying, How long, O Sovereign Lord, holy and true, dost thou not judge, and avenge our blood on the inhabitants of the earth! And a white robe was given to each of them; and it was said unto them, that they should rest yet a short period, for the full complement of their fellow servants and their brethren, who like them were to be slain.
12. And I saw, when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair; and the whole moon became as blood; and the stars of heaven fell to the earth, as a fig tree casteth its figs, when shaken by a mighty wind. And the sky curled away like a rolling scroll; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every bond-man, and every free man hid themselves in the caves and in the rocks of the mountains; saying to the mountains and the rocks, Fall upon us, and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who is able to stand?

### CHAP. VII.

1. After this, I saw four angels standing at the four corners of the earth, restraining the four winds of the earth, that the wind might not blow on the earth, nor on the sea, nor on any tree.
2. And I saw another angel ascending from the sun-rising, having a seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God upon their foreheads.
4. And I heard the number of the sealed, a hundred and forty-four thousand, sealed from every tribe of the sons of Israel.
5. Of the tribe of Judah twelve thousand sealed. Of the tribe of Reuben, twelve thousand: of the tribe of Gad, twelve thousand: of the tribe of Asher, twelve thousand: of the tribe of Nephthalim, twelve thousand: of the tribe of Manasseh, twelve thousand:

7. thousand: of the tribe of Simeon, twelve thousand: of the tribe of Levi, twelve thousand: of the tribe of Issachar, twelve thousand: of the tribe of Zebulun, twelve thousand: of the tribe of Joseph, twelve thousand: of the tribe of Benjamin, twelve thousand sealed.
9. After these things I saw, and, behold, a great multitude, which no one was able to count, from out of all nations, and tribes, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palm-branches 10. were in their hands: and they cry with a loud voice, saying, Salvation to our God, who sitteth upon the throne, and to 11. the Lamb! And all the angels stood around the throne, and around the elders, and the four living creatures; and they fell 12. before the throne on their faces, and worshipped God, saying, Amen: praise and glory and wisdom and thanksgiving, and honour and power and might, be unto our God, for ever and ever. Amen!
13. And one of the elders addressing me, said, Who are these arrayed in white robes, and whence came they? and I said to 14. him, My lord, thou knowest. And he said to me, These are the persons who come from great persecution, and have washed their robes, and made them white by<sup>a</sup> the blood of 15. the Lamb. Therefore are they before the throne of God, and worship him day and night in his temple; and he who sitteth 16. on the throne shall be their protector. They shall neither hunger nor thirst any more, nor shall the sun nor any heat 17. oppress them. For the Lamb, which is in the front of the throne, shall be their shepherd, and he shall lead them unto fountains of living waters; and God shall wipe away every tear from their eyes.

### CHAP. VIII.

1. And when he opened the seventh seal, there was silence in the heaven, about the space of half an hour.
2. And I saw the seven angels who stood before God; and to

<sup>a</sup> ἐν τῷ αἷματι is clearly instrumental; and, used Hebraicè, would be indefinite, as 2. There seems an incongruity in the rendering;—“made them white in the blood,” etc.

3. them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given to him much incense, that he should put<sup>a</sup> it to the prayers of all the holy ones upon the golden altar which was
4. before the throne. And the smoke of the incense went up with the prayers of the holy ones, out of the angel's hand
5. before God. And the angel took the censer, and filled it from the fire of the altar, and cast it toward the earth: and there were thunderings, and lightnings, and voices, and an earthquake.
6. And the seven angels, who had the seven trumpets, prepared themselves to sound.
7. And the first sounded, and there was hail and fire, mingled with blood; and they were cast upon the earth: and the third part of the earth<sup>b</sup> was burned up; and the third part of the trees was burned up; and all green grass was burned up.
8. And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea: and the third
9. part of the sea became blood; and the third part of the living creatures which were in the sea, died; and the third part of the ships were destroyed.
10. And the third angel sounded, and there fell a great star from heaven, burning like a lamp, and it fell upon the third
11. part of the rivers, and upon the fountains of waters; and the name of the star is called wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.
12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them might be darkened, and that the day might not shine for a third part of it; and the night likewise.
13. And I saw, and I heard one, flying as an eagle in mid-

<sup>a</sup> ἵνα δώσῃ, is clearly a Hebraism.

<sup>b</sup> καὶ τὸ τρίτον τῆς γῆς κατεκάη, is the reading of A, and 38 cursive MSS., Compl., Vulg., Syr., etc.

heaven, say with a loud voice, Woe, woe, woe, to those who dwell upon the earth, by reason of the other trumpet-voices of the three angels, who are about to sound !

## CHAP. IX.

1. And the fifth angel sounded, and I saw a star fallen from heaven to the earth: and to him was given the key of the
2. bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened from the smoke of the
3. pit. And there came out of the smoke locusts to the earth: and unto them was given power, as the scorpions of the earth
4. have power. And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree; but only those men who have not the seal of God upon
5. their foreheads. And they were ordered<sup>a</sup> not to kill them, but to torment them five months: and their torment was as the
6. torment of a scorpion when he stings a man. And in those days shall men seek death and they shall not find it; and they shall desire to die, and death shall flee from them.
7. And the appearances of the locusts were like horses accou-  
tred for war; and on their heads seemed to be crowns of
8. gold; and their faces like men's faces. And they had hair like the hair of women, and their teeth were like those of lions.
9. And they had breastplates like breastplates of iron; and the sound of their wings was like the sound of many chariots and
10. horses rushing to battle. And they have tails and stings similar to scorpions; and their power was in their tails, to
11. hurt men five months. They have a king over them, the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon; and in the Greek tongue the name is Apollyon, or, the destroyer.<sup>b</sup>
12. The first woe is past; behold, two more woes are coming after this.

<sup>a</sup> ἐδόθη is used Hebraicè.

<sup>b</sup> As the prophet translated the Hebrew name into Greek, for those who were ignorant of Hebrew, so we ought to translate the Greek into English, for those who know neither tongue.

13. And the sixth angel sounded, and I heard a single voice from the four horns of the golden altar which is before God,  
14. saying to the sixth angel who had the trumpet, Release the  
15. four angels who are bound at the great river Euphrates. And the four angels were released who were ready for the hour, and day, and month, and year, to slay the third part of men.  
16. And the number of the armies of the horsemen was two hun-  
17. dred millions; I heard the number of them. And thus I saw the horses in the vision, and those seated on them, having fiery breastplates, and blue like burning sulphur: and the heads of the horses were like the heads of lions; and out of  
18. their mouths issued fire and smoke and sulphur. By these three plagues was the third part of men killed, by the fire, and the smoke, and the sulphur, which issued out of their mouths;  
19. for the power of the horses is in their mouth, and in their tails: as their tails were like serpents, having heads; and with them they do mischief.
20. And the rest of the men who were not killed by these plagues, repented not of the works of their hands, that they should not worship the demons, and the images of gold, and silver, and brass, and stone, and wood; which can neither see  
21. nor hear nor walk; neither repented they of their slaughters, nor of their sorceries, nor of their fornication, nor of their thefts.

## CHAP. X.

1. And I saw another mighty angel descending from the sky, enveloped with a cloud: and the rainbow was over his head; and his face was like the sun, and his feet were like pillars of fire.  
2. And he had in his hand a little book open. And he set his  
3. right foot upon the sea, and his left foot on the land, and cried with a loud voice, as though it were a lion roaring: and when  
4. he had cried, the seven thunders uttered their voices. And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven saying, Seal up those things which the seven thunders uttered, and write them not.  
5. And the angel whom I saw stand upon the sea and upon  
6. the land, lifted up his right hand to heaven, and swore by

Him who liveth for ever and ever, who created the heaven and the things therein, and the earth and the things therein,  
 7. and the sea and the things therein, that there should be no more delay; but, in the days of the seventh angel, when he should sound, the mystery of God should be finished, as he promised to his servants the prophets.  
 8. And the voice which I heard from the sky again spoke to me, and said, Go, take the book which is open in the hand of  
 9. the angel who standeth upon the sea and upon the land. And I went to the angel and said to him, Give me the little book. And he saith to me, Take it, and eat it up; and it will cause bitter inward pains, though it shall be in thy mouth sweet as  
 10. honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and  
 11. when I had eaten it, my inside was bitterly gripped. And he saith to me, Thou must prophesy again as to peoples, and nations, and tongues, and kings;—many!

## CHAP. XI.

1. And a reed like a measuring rod, was given to me, and it was said, Rise, and measure the temple of God, and the altar,  
 2. and them who worship therein: but the court which is outside of the temple leave out, and measure it not; for it is given to the Gentiles; and the holy city shall they trample down forty-two months.  
 3. And I will appoint my two witnesses to prophesy,<sup>a</sup> a thousand two hundred and sixty days, clad in hair-cloth. These are the two olive-trees, and the two lamp-stands, which stand  
 5. before the Lord of the earth. And if any one wish to hurt them, fire issues from their mouth, and devours their enemies: and if any one wish to hurt them, he must in this manner be  
 6. killed. These have the power to shut the heavens, that rain may not fall in the days of their prophesying: and they have power over the waters, to turn them into blood; and to smite the earth with every plague, as often as they will.  
 7. And when they shall have finished their testimony, the

<sup>a</sup> καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν, κ. τ. λ.—a Hebraism.

- monster-beast,<sup>a</sup> which is coming up from the bottomless pit,
8. will make war with them, and will overcome them and kill them. And their corpses shall lie in the broad street of the great city, which spiritually is called Sodom and Egypt, and where their Lord was crucified.
9. And some from the peoples, and tribes, and tongues, and nations, will look<sup>b</sup> on their corpses three days and a half, and
10. will not suffer their corpses to be put into a sepulchre. And the inhabitants of the earth will rejoice over them, and make merry, and will send gifts to each other, because these two prophets tormented the inhabitants of the earth.
11. And, after the three days and a half, a living Spirit from God entered into them, and they stood upon their feet; and
12. great fear fell upon those who were looking at them. And they heard a great voice from the sky, saying to them, Come up hither. And they ascended up to heaven in the cloud;
13. and their enemies gazed at them. And the same hour, there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain seven thousand men by name; and the remainder were affrighted, and gave glory to the God of heaven.
14. The second woe is past; behold, the third woe is coming soon.
15. And the seventh angel sounded a trumpet; and there were loud voices in heaven, saying, Our Lord and his Christ have now the dominion of the world, and he shall reign throughout all ages.
16. And the twenty-four elders, who sit before God on their thrones, fell upon their faces, and worshipped God, saying,
17. We give thee thanks, O Lord God the Almighty, who art, and who wast; because thou hast taken thy great power, and
18. hast ruled. And the nations were enraged, and thy wrath is

<sup>a</sup> θηρίον may be here so rendered; because it must be so in ch. xiii. 1; as appears from its description.

<sup>b</sup> There is so much variety in the MSS. here, that it is probable there was originally an ancient error of copying βλέπουσι and βλέψουσι which was continued in the succeeding verbs, to be consistent, and as not affecting the sense. In A we read πέμψουσι where we might expect πέμπουσιν.

come, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to them who fear thy name, to the low and to the high; and to destroy them who destroy the earth.

19. And the temple of God was open in the heaven, and there was seen the ark of his covenant in his temple; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

## CHAP. XII.

1. And an extraordinary portent was seen in the sky; a woman enveloped with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and crying out in the pangs and throes of child-birth.
3. And another extraordinary portent was seen in the sky: and, behold, a great red dragon, having seven heads, and upon his heads seven diadems and ten horns. And his tail swept the third part of the stars of heaven and cast them to the earth. And the dragon stood erect before the woman who was about to bring forth, that he might devour her child as soon as it should be born. And she brought forth a male child who is to rule all the nations with an iron sceptre: and her child was caught up unto God and unto his throne. And the woman fled into the desert, where she hath a place prepared by God, that they should nourish her there, a thousand two hundred and sixty days.
7. And a battle took place in the sky, Michael and his angels fought with the dragon, and the dragon with his angels fought; but did not prevail; nor was their place found any longer in the sky.
9. And the great dragon, that old serpent, which is called the devil, and Satan, who deceiveth the whole world, was thrown to the earth, and his angels were thrown along with him. And I heard a loud voice in the heaven, saying, Now there is the salvation and the strength, and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has fallen—their accuser before our God day and night. And they conquered him by the blood of the Lamb,

- and by the word of their testimony. And they loved not  
12. their life, when death was imminent. Wherefore, rejoice  
O heavens and ye who dwell in them! Woe to the earth  
and the sea, for the devil has come down unto you, filled with  
rage, knowing that his time is short.
13. And when the dragon saw that he was flung to the earth,  
he pursued the woman who brought forth the male child.  
14. And there were given to the woman the two wings of the  
great eagle, that she might fly into the desert from the face of  
the serpent, to her place, where she is nourished a time, and  
15. times, and half a time. And the serpent spouted from his  
mouth water, like a river, behind the woman, that he might  
16. cause her to be carried away by the flood. And the earth  
helped the woman; and the earth opened her mouth, and  
swallowed up the flood, which the dragon poured from his  
17. mouth. And the dragon was enraged with the woman, and  
went off to make war with the rest of her offspring, who keep  
the commandments of God, and hold to the testimony of Jesus.

### CHAP. XIII.

1. And I stood on the sea-beach, and I saw a monster-beast  
rising out of the sea, having ten horns and seven heads; and  
upon his horns ten diadems, and upon his heads blasphemous  
2. names. And the monster-beast which I saw was like a leopard,  
and his feet were like those of a bear, and his mouth was like  
a lion's mouth: and the dragon gave to him his power, and his  
3. throne, and great authority. And I saw one of his heads as  
if wounded to death; and his death-wound was healed. And  
4. the whole earth followed after the monster, in wonder. And  
they worshipped the dragon, because he gave the authority  
unto the monster: and they worshipped the monster, saying,  
Who is like to the monster, and who is able to make war with  
him?
5. And there was given to him a mouth speaking great blas-  
phemies; and authority was given to him to act forty-two  
6. months. And he opened his mouth for blasphemies toward  
God, to blaspheme his name, and his abode, and those who  
7. dwell in the heaven. And he was commissioned to make war

with the saints, and to overcome them; and authority was given to him over every tribe, and people, and tongue, and nation. And all the inhabitants of the earth shall worship him—they whose names have not been written, from the founding of the world, in the book of life, belonging to the Lamb which was slain. If any one have an ear, let him hear.

He who is for captivity, into captivity he goeth: he who will kill with the sword, with the sword must he be killed. Here are the endurance and the faith of the saints.

And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he uttered a sound like a great serpent. And he exercises all the authority of the first beast in his presence; and causes the earth and its inhabitants to worship the first beast, whose death-wound was healed. And he does great wonders; so that he makes fire come down from the sky to the earth, in the sight of men; and he deceives the inhabitants of the earth, through the wonders which he was enabled to perform, in the presence of the beast, telling the inhabitants of the earth to make an image to the beast, which had the wound by a sword, yet was alive. And he was enabled to give breath to the image of the beast, that the image of the beast should both talk, and command, that whoever would not worship the image of the beast should be killed.

And he makes all, whether low or high, and the rich and the poor, and freemen and slaves, put a mark on themselves, either on their right hand, or on their forehead: in order that no man might be able to buy or sell, unless he have the mark—the name of the beast, or the number of his name. Here is wisdom. Let him who hath understanding calculate the number of the beast; for it is a man's number; and his number is six hundred and sixty-six.<sup>a</sup>

<sup>a</sup> This number was expressed by the Greek characters χξσ in the MSS. used by Irenaeus; for he says that other MSS. agreed in having χισ. If the MSS. had the number in words, it is evident this observation would not have been made. He also says, that the number 666 was in the older and purer copies. He says many names afford this number. He mentions EVAN and LATINOS, and TEITAN; which last, he says, is more to be preferred.—*Adv. Haeres lib. V. c. xxv.*

## CHAP. XIV.

1. Again I saw, and, behold, the Lamb stood on the mount Sion, and with him a hundred and forty-four thousand, having his name and his Father's name written on their foreheads.
2. And I heard a sound from the heaven, like the sound of many waters, and like the sound of loud thunder: and the sound which I heard was like that of harpers playing on their harps:
3. and they are singing, as if it were a new anthem, before the throne, and before the four living creatures, and the elders: and no one could learn the anthem, but the hundred and forty-four thousand, who were redeemed from the earth.
4. These are persons who were not defiled with women; for they are virgins. These are the followers of the Lamb whithersoever he goeth. These were redeemed from among men, being
5. the first fruits to God and to the Lamb; and in their mouth was found no falsehood; they are blameless.
6. And I saw another angel flying in the mid-heaven, having a joyful message—long expected, to announce to the inhabitants of the earth; even to every nation, and tribe, and tongue,
7. and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him who made the heaven, and the earth, and sea, and fountains of waters.
8. And another angel followed, saying, Fallen, fallen is BABYLON the great, who made all the nations drink of the wine of the heat of her fornication!
9. And the third angel followed them, saying with a loud voice, If any one worship the beast and his image, and receive
10. his mark on his forehead, or on his hand, then he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with burning sulphur in the presence of the holy
11. angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
12. Here is the endurance of the saints, who keep the command-

13. ments of God and the faith of Jesus. And I heard a voice from heaven, saying, Write; Happy are the dead who die in the Lord, from henceforth: Yes, saith the Spirit, that they may rest from their labours; their works, however, follow them.
14. And I saw, and behold, a white cloud; and upon the cloud I saw one in human shape seated, having on his head a golden
15. crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him seated on the cloud, Thrust in thy sickle, and reap; for the time to reap
16. is come; for the harvest of the earth is ripe. And he who sat on the cloud thrust in his sickle on the earth, and the earth was reaped.
17. And another angel came out of the temple which was in
18. the heaven, he also having a sharp sickle. And another angel came out from the altar, having power over fire; and he cried with a loud voice to him who had the sharp sickle, saying, Put forth thy sharp sickle, and gather the clusters of the vine
19. of the earth; for her grapes are fully ripe. And the angel swung his sickle to the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of
20. God. And the wine-press was trodden outside of the city, and blood came out of the wine-press, up to the bits of the horses, for the space of a thousand and six hundred furlongs.

#### CHAP. XV.

1. And I saw another portent in the heaven, great and astonishing, seven angels having seven plagues;—the last; for by them, the wrath of God is ended.
2. And I saw what seemed a crystal sea mingled with fire; and the victors over the beast, and over his image, and over the number of his name, standing by the crystal sea, having divine
3. harps. And they sing the ode of Moses, the servant of God, and the ode of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; just and true are thy
4. ways, King of the nations! Who shall not fear, O Lord, and glorify thy name? For thou only art holy; for all the nations shall come and worship before thee; for thy judgments have been made manifest.

5. And after that I saw, and the temple of the tabernacle of  
6. the testimony was opened in the heaven; and the seven angels  
having the seven plagues, came out from the temple, clothed  
in pure linen, dazzling white, and girded about the breast with  
7. golden girdles. And one of the four living creatures gave to  
the seven angels seven golden vessels full of the wrath of God,  
8. who liveth for ever and ever. And the temple was filled with  
smoke from the glory of God, and from his power; and no  
one was able to enter into the temple, till the seven plagues of  
the seven angels were finished.

## CHAP. XVI.

1. And I heard a great voice out of the temple saying to the seven angels, Go forth, and pour out the seven vessels of the wrath of God upon the earth.
2. And the first went, and poured out his vessel upon the earth; and a noisome malignant ulcer came upon the men who had the mark of the beast, and upon those who worshipped his image.
3. And the second poured out his vessel on the sea, and it became blood, as if from a dead body; and every living creature in the sea died.
4. And the third poured out his vessel on the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Righteous art thou, who art, and who wast; holy art thou, because thou hast judged these: for they have shed the blood of saints and prophets, and thou hast given them blood to drink;—they deserve it. And I heard a voice from the altar say, Even so, O Lord God, the Almighty, true and righteous are thy judgments.
8. And the fourth poured out his vessel upon the sun; and he was empowered to scorch men with fire. And men were scorched with great heat, and blasphemed the name of the God who hath the power over these plagues; and they repented not to give him glory.
10. And the fifth poured out his vessel upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues from the pain; and they blasphemed the God of

heaven, because of their pains and their sores; and repented not of their deeds.

12. And the sixth poured out his vessel on the great river Euphrates; and its water was dried up, that the passage of
13. the kings from the sun-rising might be prepared. And I saw come out of the mouth of the dragon, and out of the mouth
14. of the beast, and out of the mouth of the false prophet, three foul spirits like frogs, spirits of demons indeed they are, performing wonders; which go forth to the kings of the whole world, to gather them to the battle of that great day of the
15. Almighty God. Behold, I am coming thief-like; blessed is he who watcheth, and keepeth his garments, lest he walk naked, and they see his shame.
16. And he gathered them together into the place which is called in Hebrew ARMAGEDDON.<sup>a</sup>
17. And the seventh poured out his vessel upon the air; and there came a great voice out of the temple from the throne,
18. saying, It is over! and there were lightnings and voices and thunders; and there was a great earthquake, such as had not been since men were upon the earth,—an earthquake so great
19. and mighty. And the great city became separated into three parts; and the cities of the nations fell: and the great Babylon was remembered before God, to give to her the cup of the
20. wine of his burning wrath. And every island fled away, and
21. the mountains were not found. And immense hail-stones, of a talent weight, came down upon men from the sky: and men blasphemed God because of the plague of the hail; for the blow of it came with great vehemence.

## CHAP. XVII.

1. And one of the seven angels, who had the seven vessels, came and talked with me, saying, Come hither, I will show unto thee the judgment of the great harlot, who sitteth by the
2. numerous streams; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have

<sup>a</sup> This place is several times mentioned in the Old Testament under the name of MEGIDDO. It was in the valley of Jezreel or Esdraelon, and several battles were fought there.

3. been made drunk with the wine of her fornication. So he carried me away in spirit to a desert: and I saw a woman sitting upon a scarlet-coloured monster, full of blasphemous names, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and brilliant with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the impurities of her 5. fornication; and upon her forehead a mysterious name written, —BABYLON THE GREAT, THE MOTHER OF THE HARLOTS
6. AND THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and I beheld her with the utmost wonder and astonishment.
7. And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the monster-beast which carrieth her,—that having the seven heads and the ten horns.
8. The beast which thou sawest, was, and is not, and is about to come up from the bottomless pit, to go into perdition: and the inhabitants of the earth, whose names have not been written in the book of life from the founding of the world, shall wonder on beholding the beast; for it was, and is not; but it shall appear.
9. Here is the understanding which hath wisdom. The seven 10. heads are seven mountains, on which the woman sitteth: they are also seven kings; five have fallen; one is, the other is not yet come; and when he shall have come, he must remain 11. a short time. And the beast which was, and is not, even he is eighth, and is from the seven, and passes to destruction.
12. And the ten horns which thou sawest are ten kings, who have not yet received a kingdom; but they receive power as kings, the same period with the beast.
13. These have one purpose, and give their power and authority 14. to the beast. These will make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and those with him are called, and chosen, and faithful.

15. And he saith to me, The waters which thou sawest, where the harlot sitteth, are multitudes of peoples, and nations of various tongues. And the ten horns which thou sawest and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and consume her with fire. For God hath put it into their hearts to execute his purpose, and to make one plan, and to give their kingdom to the beast, until the words of God should be fulfilled.
16. And the woman whom thou sawest, is that great city, which has a Royalty over the kings of the earth.

#### CHAP. XVIII.

1. After these things I saw another angel descending from the heavens, having great authority; and the earth was illuminated with his glory, and he cried with a mighty voice, saying, Fallen, fallen, is Babylon the great; since it was an abode of demons, and a garrison of every foul spirit, and a cage of every unclean and detested bird. For all the nations have drunk of the wine of the heat of her fornication; and the kings of the earth have committed fornication with her; and the traders of the earth have grown rich, through her luxurious power.
2. And I heard another voice from heaven, saying, Come out from her, my people, that ye may have no fellowship with her sins, and that ye may not partake of her plagues. For her sins have accumulated unto the heavens, and God hath remembered her crimes. Render to her just as she rendered; and give her double according to her deeds. In the cup which she has mixed, mix to her double. How much she hath glorified herself, and lived luxuriously, so much torment and sorrow give her; because she saith in her heart, I sit
3. a queen, and am not a widow, and shall see no grief. Therefore in one day shall her plagues come, death and distress and famine; and she shall be utterly consumed by fire; for mighty is the Lord God who hath judged her.
4. And the kings of the earth, who have committed fornication and lived luxuriously with her, shall mourn and lament over her, when they shall see the smoke of her burning;

10. standing afar off for fear of her torment, saying, Alas, alas, the city—the great Babylon!—the city, the mighty one! for in one hour is thy judgment come!
11. And the traders of the earth weep and mourn over her;
12. because no man buyeth their merchandise any more;—the merchandise of gold, and of silver, and of precious stones, and of pearls; and of fine linen, and of purple, and of silk, and of scarlet; and all thyine wood, and all furniture of ivory, and all articles of most precious wood, and of brass, and of
13. iron, and of marble; and cinnamon, and spice, and perfumes, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat; and cattle, and sheep; and of horses, and
14. of chariots, and of slaves; and persons of men. And the first ripe fruits thou longest for have departed from thee; and all the delicacies and the splendours have perished away from
15. thee, and they shall never be found any more. The merchants of these things, who were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing, saying,
16. Alas, alas the city! the great city, she which was clothed in fine linen, and purple, and scarlet, and brilliant with gold, and
17. precious stones, and pearls! for in one hour such wealth has been swept away!

And every ship-master, and every passenger, and sailors,  
18. and such as ply the sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like unto  
19. this great city! And they cast dust on their heads, and cried out, with tears and lamentations, saying, Alas, alas the city! the great city! whereby were made rich all who had ships on the sea, through her affluence; for in one hour is she swept away.

20. Exult over her, O heaven, and ye saints and apostles and prophets; for God hath avenged you on her.
21. And one mighty angel lifted up a stone, like a great mill-stone, and hurled it into the sea, saying, With such force shall the great city Babylon be hurled away, and never never be
22. found any more! and sound of harpers, and singers, and flute-players, and trumpeters, shall never more be heard in

- thee; and no artificer of any kind shall be found any more in thee; and sound of mill shall be heard no more at all
23. in thee; and light of lamp shall shine no more at all in thee; and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were the great ones of the earth; for by thy sorcery have all the nations been deceived.
24. And in thyself<sup>a</sup> has been found blood of prophets and saints, even of all those who have been slain upon the earth.

## CHAP. XIX.

1. After these things, I heard what seemed a loud voice of a great multitude in the heaven, saying, Alleluia; the salvation, and the glory, and the power, be to our God; for
2. true and righteous are his judgments; because he hath judged the great harlot, who did corrupt the earth by her fornication, and he hath avenged the blood of his servants at her hand.
3. And again they said, Alleluia! And her smoke goeth up 4. for ever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God who sitteth
5. on the throne, saying, Amen; Alleluia! And a voice came out from the throne, saying, Praise our God, all ye his servants, and ye who fear him, the high and the low.
6. And I heard a voice as of a great multitude, and as a sound of many waters, and as a sound of mighty thunders, saying, Alleluia: for the Lord our God the Almighty hath
7. reigned. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife
8. hath prepared herself. And, that she might be arrayed, fine white linen of dazzling purity was given to her: now the
9. fine linen is the just deeds of the saints. And he saith unto me, Write, Happy are they who have been invited unto the marriage-supper of the Lamb.

And the angel saith unto me, These are the true sayings 10. of God. And I fell before his feet to worship him. And he said unto me, See thou do it not: I am a fellow-servant

<sup>a</sup> εν αυτῃ seems to require the preceding σοι to be understood in order to preserve the direct personality of the invective.

with thee, and with thy brethren who have the testimony of Jesus: worship God: the testimony of Jesus indeed is the spirit of the prophecy.

11. And I saw the heaven opened, and, behold, a white horse; and he who sat upon him was called faithful and true, and
12. in righteousness he doth judge and contend. His eyes were like a flame of fire, and on his head were many diadems; having a name written, which no man knew except
13. himself. And he was clothed with a vesture soaked with
14. blood: and his name was called the Word of God. And the armies which were in the heaven, following him upon white
15. horses, were clothed in fine white linen, spotless. And from his mouth goeth a sharp sword, that with it he should smite the nations; and he rules them with an iron sceptre; and he treadeth the winepress of the fierce wrath of God the
16. Almighty. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.
17. And I saw one angel standing in the sun, and he cried with a loud voice, saying to all the birds which fly in the mid-heaven, Come, flock together unto the great supper of God;
18. that ye may eat the carcases of kings, and the carcases of captains, and the carcases of mighty men, and the carcases of horses and their riders, and the carcases of all, both freemen and slaves; both high and low.
19. And I saw the beast, and the kings of the earth, and their armies, collected to make war against him who sat on the
20. horse, and against his army. And the beast was taken, and with him the false prophet who performed the wonders before him, by which he deceived those who received the mark of the beast, and those who worship his image. These two were
21. thrown alive into the lake of fire, burning with sulphur. And the rest were slain with the sword of him who sat upon the horse,—the sword proceeding out of his mouth: and all the birds were gorged with their flesh.

#### CHAP. XX.

1. And I saw an angel descending from the sky, having the
2. key of the bottomless pit and a great chain in his hand; and

- he laid hold of the dragon, that old serpent, who is a calumniator, even Satan; and he bound him for a thousand years,
3. and cast him into the bottomless pit, and shut and sealed him up, in order that he might no more mislead the nations, till the thousand years should be completed: after that, he must be released for a short time.
4. And I saw thrones, and they <sup>a</sup>sat upon them, and judgment was given unto them: and I saw <sup>b</sup>the persons of those who had been beheaded on account of the testimony of Jesus, and on account of the word of God; and such as had not worshipped the beast, nor his image, and had not received the mark on their foreheads and on their hands; and they lived;
5. and they reigned with the Christ a thousand years. And the rest of the dead did not live, until the thousand years were finished.
6. This is the first resurrection. Happy and holy is he who hath part in the first resurrection: over these the second death hath not power; but they shall be priests of God and of the Christ, and they shall reign with him, a thousand years.
7. And when the thousand years have expired, Satan will be
8. released from his prison, and will go out to mislead the nations which are in the four quarters of the earth, the Gog and the Magog,<sup>c</sup> to bring them together for the battle; the
9. number of whom is as the sand of the sea. And they went up over the breadth of the land, and encircled the encampment of the saints, and the beloved city: and fire came down
10. out of the skies from God, and consumed them. And the devil who deceived them was cast into the lake of burning sulphur, where both the beast and the false prophet were cast; and they shall be tormented day and night for ever and ever.

<sup>a</sup> The Seer first sees persons seated on the thrones, and afterwards recognises them as some of the martyrs.

<sup>b</sup> *εἰδον* must evidently be continued, in order to complete the predicate.

*ψυχὰς* seems to be used here in the Hebrew sense of *וּדָה*, which has often the meaning of body, or person—i. e. living breathing body.

<sup>c</sup> These words are found in Ezekiel, and are understood to mean the Scythians and the Tartars. They are to be pronounced as if written *Gogue* and *Magogue*.

11. And I saw a great white throne, and him seated on it, from whose face the earth and the heaven fled away; and no place  
12. was found for them. And I saw the dead, the high and the low, standing before the throne; and books were opened; and a separate book was opened, which is the book of life: and the dead were judged from the things written in the books, ac-  
13. cording to their works. And the sea gave up the dead which were in her; and death and the grave gave up the dead which were in them; and they were judged every one according to  
14. their works. And death and Hades were cast into the lake  
15. of fire. This is the second death, the lake of fire. And if a person was not found written in the book of life, he was cast into the lake of fire.

## CHAP. XXI.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth passed away; and the sea was no more.
2. And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her
3. husband. And I heard a great voice out of the heaven saying, Behold, the tabernacle of God is with men, and he will dwell
4. with them, and they shall be his people, and God himself will be with them, and will be their God, and will wipe away every tear from their eyes: and death shall be no more; nor shall there be any more sorrow, lamentation, or pain; for the former things have passed away.
5. And he, seated upon the throne, said, Behold, I am making all new things. And he said, Write; for these words are
6. faithful and true. And he said unto me, They are made. I am the Alpha and the Omega, the beginning and the end. Unto him who is athirst, I will give from the fountain of the
7. water of life gratuitously. The conqueror shall inherit these
8. things; and I will be his God and he shall be my son. But the cowardly, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, shall have their part in the fiery lake burning with sulphur, which is the second death.
9. And one of the seven angels who had the seven vessels full

of the seven last plagues, came and talked with me, saying,  
Come hither, I will show thee the bride, the spouse of the  
10. Lamb. And he carried me away in spirit to a great and high  
mountain, and showed me the holy city, Jerusalem, descend-  
11. ing out of the heaven from God; having the glory of God:  
her light was similar to a very precious stone, like a jasper  
12. stone, clear as crystal: and it had a wall great and high; and  
twelve gates; and twelve angels at the gates; and names  
written thereon, which are the names of the twelve tribes of  
13. the sons of Israel; on the east three gates; and on the north,  
three gates; and on the south, three gates; and on the west,  
14. three gates. And the wall of the city had twelve foundations,  
and on them twelve names, those of the twelve apostles of the  
Lamb.

15. And he who talked with me had a golden measuring reed,  
16. to measure the city, both its gates and its walls. And the city  
lieth four square; and its length is as much as the breadth.  
And he measured the city with the reed, to twelve thousand  
furlongs. The length and the breadth and the height of it are  
17. equal. And he measured its wall, a hundred and forty four  
cubits; a man's measure, which was the angel's.

18. And the inner face of the wall of it was of jasper: and the  
19. city was pure gold, similar to clear glass. The foundations of  
the wall of the city were adorned with all sorts of precious  
stones. ^ The first foundation, jasper; the second, sapphire; the  
20. third, chalcedony; the fourth, emerald; the fifth, sardonyx;  
the sixth, sardius; the seventh, chrysolite; the eighth, beryl;  
the ninth, topaz; the tenth, chrysoprasus; the eleventh,  
21. jacinth; the twelfth, amethyst. And the twelve gates were  
twelve pearls; each separate gate was of one pearl: and the  
broad way of the city was pure gold, like brilliant glass.

22. And I saw no temple therein; for the Lord God the Al-  
23. mighty and the Lamb are the temple of it. And the city had  
no need of the sun, nor of the moon, to shine in it; for the  
glory of God did illuminate it, and its lamp was the Lamb.  
24. And the nations shall walk by its light. And the kings of  
25. the earth bring their glory unto it. And its gates shall not

be closed with the day; for there shall be no night there.  
26. And they shall bring the glory and honour of the nations into  
27. it. And no impurity whatever can enter into it, nor any one  
living in filthiness and falsehood; but only those who are  
written in the Lamb's book of life.

## CHAP. XXII.

1. And he showed me a river of running water, clear as crystal,  
issuing from the throne of God and of the Lamb, in the middle  
2. of its broadway: and on each side of the river, a life-tree, pro-  
ducing twelve kinds of fruit, and yielding its fruit every month:  
3. and the leaves of the tree were for healing the nations. And  
there shall be no curse any longer; but the throne of God and  
of the Lamb shall be in the city; and his servants shall wait  
4. upon him; and they shall see his face, with his name on their  
5. foreheads. And night shall be no more; and they shall not  
need the light of lamp, nor light of the sun; for the Lord God  
will shine upon them; and they shall reign for ever and  
ever.
6. And he said unto me, These sayings are faithful and true;  
and the Lord God of the spirits of the prophets, hath sent his  
angel to show unto his servants things which must come to  
7. pass shortly. And mark! I am coming soon! Happy is he  
who keepeth the words of the prophecy of this book.
8. And I John heard and saw these things. And when I had  
heard and seen, I fell down to worship before the feet of the  
9. angel, who showed me these things. And he saith to me, See  
that thou do not: I am a fellow servant of thee, and of thy  
brethren the prophets, and of those who keep the words of  
this book: worship God!
10. And he saith to me, Seal not up the words of the prophecy  
11. of this book; for the time is near. He who is unjust, let him  
be unjust still; and he who is filthy, let him be filthy still;  
and he who is righteous, let him practise righteousness still;  
12. and he who is holy, let him be holy still. Mark! I am  
coming soon! And my reward with me, to render to every  
13. man according as his work is. I am the Alpha and the  
14. Omega, the first and the last, beginning and end. Happy

- are they who are washing their garments, that the privilege to the life-tree may be theirs, and that they may enter by the 15. gates into the city. Outside are the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters, and every one loving and practising falsehood.
16. I Jesus have sent my angel to testify unto you these things in the congregations. I am the root and the offspring of 17. David, the bright morning-star. And the Spirit and the bride say, Come: and let him who heareth say, Come: and let him who is athirst, come: whoever wishes, let him take the water of life gratuitously.
18. I testify to every one who heareth the words of the prophecy of this book, If any one shall add unto these things, God will add unto him the plagues which are written in this book;
19. and if any one shall take away from the words of the book of this prophecy, God will take away his part from the tree of life, and from the holy city, and from the things which are 20. described in this book. He who testifieth these things saith, Yes, I am coming soon! Amen; come, Lord Jesus!
21. The grace of the Lord Jesus Christ be with all the saints. Amen.

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